

THE · CHVRCH · NEWS OF · THE · DIOCESE · OF PENNSYLVANIA

Vol. XIII

Philadelphia, October, 1924

No. 1

The Episcopal Church

was by far the largest loser of all the churches affected by the earthquake in Japan.

For seventy-five years the Diocese of Pennsylvania has given inspiration and money to building up Japanese Christianity.

It is our responsibility to salvage our own work of years by its reconstruction. The time has actually come for our church people to put this fact into action.

The eyes of the whole Church are upon our Diocese. Church leaders elsewhere say, "the whole Church needs just such an inspiration from Pennsylvania in reconstruction of the Church in Japan as Pennsylvania furnished just one year ago when the first call came for help."

We know that our hearts have not grown cold. We are aiming to raise \$250,000 as Pennsylvania's share towards the reconstruction program of the National Council.

This appeal is to each communicant—every man, woman and child, of the Church. All are asked to give to the utmost of their ability during the period of the Campaign—October 10th to 20th.

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THE CHVRCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month except June, July, August and September

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

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A MESSAGE FROM THE BISHOP

One year ago our Diocese contributed generously to the Red Cross for the relief of the sufferers of the earthquake in Japan and also gave willingly to the Emergency Fund to provide for the immediate necessities of our missionaries and for carrying on our work.

Now we have the privilege of answering the call to provide for a Reconstruction Fund for our Churches, Schools and Hospitals and their necessary equipment. Let our generous response bear witness to our Christian faith in the unity of believers—that whether in Japan or in the United States we are brethren and “members one of another.”

May the realization of God's mercies and blessings to us lead us to show forth our thanks by ministering to our brethren in this time of need—that by our rich offerings for the spread of Christ's Kingdom in the Empire of Japan we may proclaim to the Orient the Christian ideal of the brotherhood of humanity which if we are true to the Master's teaching must in time revolutionize even our international relations.

Thomas J. Garland



EDITORIALS



With this issue our paper appears under new management. I know that I am expressing the opinion of our readers in saying that we are all much indebted to the Rev. Frederick E. Seymour for his services as Editor during the past few years. For a long time he has desired to relinquish this position, but at my request agreed to remain until this Autumn.

Change in Editorship

A few months ago I asked the Rev. George Copeland to assume the duties of Editor, and after some hesitation on his part, I persuaded him to accept it. Mr. Copeland is well known to most of the Clergy of the Diocese, particularly the younger Clergy. I have every confidence that under his able editorship the THE CHURCH NEWS will commend itself not only to our present readers but to many others who are not now subscribers. I am sure that Mr. Copeland will have the hearty co-operation of all the Clergy in his efforts to serve the Diocese.

Personally I do not like the idea of campaigns as they are generally conducted—but that for the Divinity School was an exception. Its great success was largely due to the fine spirit that prevailed and no one intimately connected with it can doubt the guidance of the Spirit of God. Many prominent laymen bore witness to the deep spiritual influence they experienced and to the spiritual atmosphere at the daily meetings. We thank every one who contributed to the success of this great effort.

There is now presented to us the call to come to the help of our brethren in Japan and soon thereafter most of our Parishes will conduct their Every Member Canvass. These numerous calls may seem a little distressing if we look upon them from the standpoint of soliciting money, but those who are called upon should remember that the responsibility and burden of the work rests upon those who volunteer to serve on the teams.

We trust that each member of the Church will think prayerfully of how much they have personally done—and now have the opportunity to do—for the spread of the Gospel through their prayers and their offerings. The Campaign will then assume a different character and the members of the teams will be welcome messengers. Let us remember how wonderfully God has wrought in Japan and what an open door He has set before us. The work is His and He calls us to be fellow-workers with Him. Let us thank Him for the privilege. It is our hope and prayer that every member of the Church will want to be a real fellow-worker in Japan and in the great missionary work of the Church at home and abroad.

The death of Morris Earle on July 25th came as a great shock to the official family of the Diocese and to his many friends. Since Mr. Earle retired from active business a few years ago he has devoted most of his time to Church work, and outside of the regular officials of the Diocese there was no man who gave so much time to the details of the work of the Executive Council. He could always be relied upon to step into the breach in an emergency and no task was too great for him to undertake. We know that he considered it a priceless privilege to have had this rich opportunity for service, and though the hearts of many are filled with sorrow as they mourn his departure, yet we rejoice that when the sudden call came it did not find him unprepared. To his widow and to his many friends we tender our deepest sympathy. May Morris Earle's desire to serve his Church be an example to many others who have the time and talents for such a service.

Morris Earle Devoted Churchman

It is also fitting that we should pay a tribute to the memory of Mrs. George C. Thomas, who died on June 3rd. Mrs. Thomas was as well known throughout the Church as her husband, the late George C. Thomas. 'Gentle and retiring by nature she was always most earnest in her work for the Church, and took a great interest in every good cause. When the Church Farm School was started a few years ago she expressed a desire to assist and gave us our first dormitory building. To her generous assistance, together with other members of her family, we owe the beautiful Administration Building.

Tribute to Memory of Mrs. George C. Thomas

I have known Mrs. Thomas intimately for over thirty years and her saintly and beautiful character and her readiness to help in every good work has always been a source of strength and inspiration. We thank God for the good example of her life and rejoice with her that she has entered into that rest that remaineth for the people of God.

T. J. G.



"He was the bravest man in sickness I ever saw." That was the tribute a physician at the Episcopal Hospital who sees scores of sick and suffering people every day of his life, paid to George G. Matchett. And we who knew him in health as well as on his death-bed were not surprised to hear it. For we knew what made George Matchett brave. We knew also the secret of his cheerfulness, of his hearty greeting, of his friendli-

The Passing of a Friend

ness, of his readiness to help his brethren—for he was essentially a “helper-out”: that is how he described much of his ministry. The secret and spring of it all, we knew, was the spirit of his Master’s dwelling in him. No one could doubt that Christ was living in George Matchett; the light was always in the windows of his soul.

It is interesting to see that the Japanese Reconstruction Fund Committee is combining up-to-date 1924 methods of money-raising with one that is at least 3,000 years old. As David set the precedent for the present orthodox custom of serving refreshments at Church gatherings by his program at the services for the return of the ark, so Moses gave the Committee their idea of an auxiliary offering of “stick-pins, collar-buttons, silver spoons and cast-off pearls and diamonds.” But why the “cast-off”? There is no suggestion that only discarded things were given by the Jews in Exodus 35. “And they came both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord. And every man with whom was found blue, and purple, and scarlet, and fine linen, and goat’s hair, and red skins of rams, and badger’s skins brought them.”

THE CHURCH NEWS welcomes most heartily to the Diocese the new clergy, an account of whom will be found elsewhere in this issue. We hope you will become acquainted with THE NEWS. To you especially who are unfamiliar with the Diocese it will be an essential. You cannot become thoroughly familiar with the work of this great Diocese in any other way than by reading our columns. If you have any events of interest occurring in your Parish—and who hasn’t?—we ask you to send an account of them to the Editor. When you know the Diocese through THE NEWS we are sure you will be proud of it and like it, for it is a great Diocese and a good one to work in.

We are sorry that we have to add to our “Ave” a “Vale.” We hate to say “Good Bye” to the Rev. Thomas S. Cline. He has become such an essential part of this Diocese that his going is felt in almost every part of it. Rector of a prominent Parish, member of the Executive Council, Examining Chaplain, Dean of the Convocation of Germantown, he labored

most abundantly. But like all the rest of the country, we must prepare men for New York and pay the tribute of our best at her demands. So he has gone. THE CHURCH NEWS wishes him God-speed.



We have heard faint suggestions, more than faint at times, of the peculiar workings of some minds eventuating in the strange line of thought which might be formulated in some such expressions as “Why do the Japanese not do it for themselves? They have plenty of money.” Rome had plenty of money when the Christian Church was struggling into existence; the trouble was that it was not Christian money and was not available. Japan is making an heroic effort to rebuild her ruined cities, to gather together her scattered families; but Japan is not a Christian Nation, and how on earth can we expect the Nation of Japan to rebuild the physical equipment of the Christian Church in Japan? The Church in Japan is as poor as the proverbial mouse; it is hardly an exaggeration to say that the entire personal property of all the Christians in our Missions in Japan would hardly be enough to rebuild the Church property destroyed by the earthquake. The objection is based on complete ignorance of the circumstances.

The second form in which this line of thinking may eventuate is, “Why should we do it? We have done it once already.” We know of no other answer than the simple answer, we are supposed to be Christians and are not to set limits to our love.

Someone has just asked, “Suppose we rebuild all this property; won’t another earthquake wipe it out again?” Not likely, but possibly it will. In any case, the answer is the one heard in San Francisco.

May we recommend to you Bishop Motoda’s appeal in this issue of THE CHURCH NEWS? This is the voice of the native Bishop whom we have just created amid the ruins:

“We are continuing our worship of the Most High, striving to the utmost, with undimmed faith in Him under Whose banner we serve, to hold together our people until we can get back once more to the happy situation which prevailed prior to the earthquake.”

Not only was the material property of the Japanese Church destroyed, but the property of the Japanese Christians was destroyed also. The Japanese Church is holding true. Let us give it the gracious and loving support of the American Church.

Reinforced concrete stood the test of the earthquake in Japan. Therefore all the important new buildings which are to be built in the reconstruction of the Church in Japan are to be of reinforced concrete.

Diocese Prepares For Annual Every Member Canvass; Plans Call for Concerted Action in All Parishes

Plans are rapidly maturing for a concerted and co-operative movement by all Parishes in the Diocese to give special emphasis and support to the Annual Every Member Canvass in the Diocese this year.

Following action by the Executive Council of the Diocese at its last meeting Bishop Garland appointed a special committee for the Diocese on Nation-Wide Campaign. This committee has held several meetings and has outlined a program, which is meeting with strong support in virtually every direction.

The committee has recommended holding the Annual Every Member Canvass throughout the Diocese on Sunday, December 7th. In preparation for the Canvass a three days Diocesan Institute is to be held in St. James' Church, Twenty-second and Walnut Streets, Philadelphia, with morning, afternoon and night sessions on each day. Three sessions each day have been planned so that opportunity may be given everybody to attend one or more of the sessions. The dates tentatively fixed for the Institute are October 20th, 21st and 22nd. These dates fall on Monday, Tuesday and Wednesday.

Announcement is to be made of the speakers who will address the Institute. They will include representatives of the General Church from national headquarters and from our own Diocese and Parishes. At all sessions the Church's Mission will be presented. Information

of what the Church is doing and what the Church is hoping to accomplish also will be presented. Emphasis will be laid on methods by which Parishes have helped and can help strengthen and push forward the work of the Church at home and in the mission field.

The importance and value of the Institute are being stressed by the Diocesan committee. The committee is aiming to have all the churches of the Diocese represented at the Institute sessions by men and women who will carry back to their own churches the information received at the Institute. By this means it is hoped to stimulate interest in the Every Member Canvass among our church people throughout the Diocese.

The thought is that each church of the Diocese should hold a meeting of its own some time from the end of October to the end of November, at which its own people may be acquainted with the situation and urged to do their share in the Annual Every Member Canvass which it is aimed to hold on Sunday, December 7th.

The committee appointed by the Bishop comprises Mr. Edward H. Bonsall, Miss Laura Bell, Mr. F. E. Newbold, Dr. James W. Wister, Rev. Percy R. Stockman, Rev. Gilbert E. Pember, Rev. A. H. Haughey, Mr. William P. Barba and Mr. Reynolds D. Brown.

This committee in its preliminary work has divided the Diocese into fourteen districts. A clergyman has been

assigned to each district. On this clergyman rests the responsibility of getting in touch with the rectors or priests in charge of churches in his district to enlist their interest and support in the movement and to have them appoint men or women, or both, who will represent the church in the Diocesan Institute.

Following is a list of districts into which the Diocese has been divided and the clergyman in charge of each:

West of Broad and south of Market, Rev. George H. Toop.

East of Broad and south of Market, Rev. John E. Hill.

North Philadelphia Convocation, east of Broad, Rev. Thomas Hubert-Jones.

North Philadelphia Convocation, west of Broad, Rev. C. Herbert Reese.

Germantown and Chestnut Hill, Rev. Gilbert E. Pember.

Roxborough, Rev. F. W. Kirwan.

West Philadelphia Convocation, Rev. Granville Taylor.

Frankford, Rev. Leslie F. Potter.

Bucks County, Revs. Samuel B. Booth and Henry S. Paynter.

Jenkintown and vicinity, Rev. N. B. Groton.

Norristown and vicinity, Rev. Stanley R. West.

Main Line, Rev. A. H. Haughey.

Chester and vicinity, Rev. Francis M. Taft.

Media and vicinity, Rev. Charles E. Tuke.

CONFIRMATION APPOINTMENTS FOR OCTOBER

Bishop Garland will take all appointments for the month. The schedule follows:

October 1.—Wednesday.

Evg.—St. Andrew, Yardley.

October 3.—Friday.

Evg.—Huntingdon Valley Chapel, Meadowbrook.

October 5.—Sixteenth Sunday after Trinity.

A. M.—Emmanuel, Quakertown.

P. M.—Trinity, Buckingham.

Evg.—St. Paul, Doylestown.

October 8-11.—Meeting House of Bishops.

October 12.—Seventeenth Sunday after Trinity.

A. M.—St. Mark, Honeybrook.

P. M.—Hungarian, Phoenixville.

Evg.—St. Peter, Phoenixville.

October 19.—Eighteenth Sunday after Trinity.

A. M.—St. John, Concord.

P. M.—Washington Memorial Chapel, Valley Forge.

October 24.—Friday.

Evg.—St. James, Bristol.

October 26.—Nineteenth Sunday after Trinity.

A. M.—St. Jude and the Nativity, Philadelphia.

Evg.—Calvary, Conshohocken.

October 29.—Wednesday.

Evg.—Epiphany, Royersford.

October 31.—Friday.

Evg.—Grace, Hulmeville.

THE BISHOP IS NOW AT HOME IN EPISCOPAL RESIDENCE

The Bishop and Mrs. Garland, who had been making their home at 5015 McKean Street, Germantown, are now living in the Bishop's House, 251 South Twenty-second Street. By direction of the Standing Committee of the Diocese the property, which was bequeathed by the late Bishop Mackay-Smith to the

Diocese to be used as an Episcopal residence, has been repaired.

The Bishop and Mrs. Garland will be at home to the Clergy of the Diocese and their wives, and to the delegates to the Convention and all officials of the Diocese and members of their families on Tuesday evening, October 28th, from 8 to 10 o'clock.

CHURCH CLUB TO GIVE RECEPTION TO THE BISHOP

Bishop Garland will be the guest of the Church Club on Monday night, October 13th, at a Reception to be given in the Church House of the Diocese.

SUNDAY SCHOOL INSTITUTE ANNUAL MEETING, OCT. 20TH

The Annual Institute of the Sunday School Association of the Diocese will be held Monday night, October 20th, in the Guild House of St. James Church, Twenty-second and Walnut Streets. An unusual program is being completed.

The Campaign for Japan in Pennsylvania, October 10th-20th

What is Pennsylvania going to do about the Japan Reconstruction Fund? Well, first of all, from the experience gained by several of the committee in their work in the Philadelphia Divinity School Campaign, we have decided to use in a large measure the methods of that campaign:

1. The Chairman, Vice-Chairmen and Executive Committee are directing the campaign.
2. The workers are divided into three divisions: (a) Laywomen, (b) Laymen, (c) Clergy. Each division, directed by a division leader, is composed of five teams of six workers and a captain each, making a total for the three divisions of one hundred eight workers.
3. Headquarters, with a dinner to open and close the campaign and with daily luncheons at the Ritz-Carlton. (Expenses of the campaign are defrayed by the generosity of a communicant of the Diocese.) One hundred cents out of every dollar contributed goes to the work for which it is contributed; namely, Reconstruction in Japan.
4. Subscriptions will be solicited in the following ways:
 - (a) The Executive Committee will call on a special list of contributors before the campaign opens.
 - (b) The teams will call on a list of about 1,500 generous communicants.
 - (c) Each Parish will be asked to make its own intensive effort for the campaign.
5. The Women's Auxiliary is making its own special effort as part of the campaign and they are doing it in a unique way. Every communicant in the Diocese is asked to contribute any gold or silver articles; in fact, jewelry of any description which can be appraised and reduced to bullion.
6. The rectors and two vestrymen of each Parish are invited to attend a dinner the night before the campaign opens, to lay before them the

whole plan and to enlist their enthusiastic support.

The whole Church is raising the sum of \$2,500,000 and, as is usual in all such efforts, the Diocese of Pennsylvania assumes its proportion to be one-tenth of the whole, and therefore we are asked to give at least \$250,000 as OUR SHARE toward the reconstruction of our work in Japan.

This is a large sum of money to be contributed in the short space of ten days, but it is not an impossible sum. When we sit down and look the matter squarely in the face it is a small sum that we are asked to give for such an important work. For what is it that we are trying to do in this campaign? We are trying to replace in the period of one year that which was built over a course of sixty years and through the forces of nature destroyed in one day.

Japan may be visited again by earthquake, but, if we are correctly informed, such disaster will never again be visited upon the island of Japan. The builders have learned their lesson and this time are reconstructing with materials that are not likely to be destroyed by fire or storm, by wind or earthquake; namely, concrete.

The Diocese of Pennsylvania has always borne its share of any task or duty assigned to it and we believe its splendid record will not be tarnished in this most important of all appeals.

(Signed) THE BISHOP'S COMMITTEE.

RT. REV. THOMAS J. GARLAND, D.D., *Chairman*

Mr. Charles E. Beury, } *Vice Chairmen*
Rev. Charles W. Shreiner, }

Mr. William P. Barba	Mrs. Roland S. Morris
Rev. B. N. Bird	Mrs. A. E. Newbold
Mr. Reynolds D. Brown	Mrs. Charles R. Pancoast
Miss Eugenia Cassatt	Mrs. George W. Pepper
Mr. A. J. County	Mrs. J. Alison Scott
Mrs. William J. Haines	Rev. F. W. Tomkins
Mr. Samuel F. Houston	Rev. A. R. Van Meter
Dr. William H. Jefferys	

Our first Missionaries entered Japan in 1859. Since that day there has developed an independent Japanese Church, with its own Bishops, with many parishes and with schools and hospitals. Stripped by earthquake and flames of physical property, the Faith of this infant Church is emerging stronger than ever. Japan must be won for Christ. Growth gained must be sustained.

NATIONAL COUNCIL COUNTS ON DIOCESE OF PENNA. TO LEAD THE WAY

"It is not necessary for me to say to you what success in Pennsylvania would mean to the entire work of reconstruction in Japan."

In a letter to Dr. R. B. Teusler, Founder and Director of St. Luke's Hospital, Tokyo, Mr. Lewis B. Franklin, Vice-President of the National

Council, makes the above statement in urging Doctor Teusler to come to the Diocese of Pennsylvania during the campaign to raise \$250,000 in the Diocese for the Japan Fund.

Doctor Teusler is coming, and will reach here about October 1st and remain until after October 20th. He will place himself in the hands of the Bishop's Committee, of which the Rev. Charles W. Shreiner is Vice-Chairman,

representing the clergy, and Mr. Charles E. Beury, Vice-Chairman, representing the laity.

"We need just such an inspiration as would come from success in Pennsylvania," Mr. Franklin also says in his letter to Doctor Teusler, "in order to reawaken interest in the rest of the Church, particularly in the large centers like New York, Chicago and so forth."

Why Should I Help The Japanese Church?

BY LEWIS B. FRANKLIN, *Treasurer of the National Council*

This is the question that arises in many a man's mind when the appeal for the Japan Reconstruction Fund is placed before him. And it is a fair question. It has many answers. Here are a few.

1. Japan is our nearest neighbor on the west. She is at present the dominating force of the Orient. Her new-found modern education is driving out belief in her old gods; her rapid advance in industry and business is focusing her attention on material things; she is fast becoming a nation without a God. It is not with her a choice between the old religions and Christianity but between Christianity and nothing. Do we want a Godless nation as our near neighbor?

2. The necessity for protecting ourselves from a flood of aliens led us to adopt the new immigration law. The provision with regard to Orientals was offensive to the pride of the Japanese people. It is necessary to show them that the Christian people of the United States are mindful of their needs now as in the past. No better investment for world peace can be made than an investment in the promotion of Christianity in Japan.

3. Our work in Japan is largely self-supporting. For years the only appropriation to St. Luke's Hospital has been the salaries of two or three American doctors and one or two American nurses and less than \$5000 a year for running expenses. All the rest of its large budget has been met by the earnings of the hospital. For all of the twenty years of his work for St. Luke's, Doctor Teusler has turned into the hospital all of his earnings from private practice, and the other doctors have done likewise.

Our schools are growing in self-support, as are our Parishes and Missions, so that an investment in the

restoration of the Church in Japan is an investment in a going, growing concern.

4. If our aim in Japan were to bring, through American missionaries, the Gospel message to all of the seventy million people in Japan, the task might appear so great as to seem hopeless. But that is not our aim. Almost from the inception of our work, sixty years ago, we have realized that Japan could not be brought to the feet of the Master through the work of a foreign Church, and therefore we have been constantly planning and building for the establishment of a native Japanese Church. The chief purpose of our schools and university has been to train leaders for this native Church, while St. Luke's International Hospital not only ministered to the physical needs of thousands, but demonstrated to the whole nation that Christianity was a religion of love and mercy. The native Church is now a reality, two dioceses having Japanese Bishops, while all of the Church in Japan has its own organization. This native Church must be made strong for its great work of winning Japan for Christ.

5. The final answer to the question is that we have already pledged ourselves to work for the advancement of Christ's Kingdom. In Baptism we become members of Christ's Body, the Church, to which He gave the order to preach the Gospel to every creature. We enlisted to fight under His banner. In the Holy Communion we again and again "offer and present unto Thee ourselves, our souls and bodies."

In this work of Japan Reconstruction we are given a definite opportunity to fulfill in part this pledge by giving some of ourselves, the product of our labor, money.

Let us welcome the opportunity.

Deep in South Central Africa, the natives of Msoro recently brought their English missionary offerings of millet, pumpkins, maize and chickens, to be sold for the aid of the Church in Japan.

A PRESBYTERIAN LAYMAN'S TRIBUTE

Mr. Thomas W. Lamont, of the firm of J. P. Morgan & Co., who is a member of the Presbyterian Church, recently returned from one of his several visits to Japan, wrote the following letter to Mr. Procter, Chairman of the Japan Reconstruction Fund Committee of the National Council:

Mr. William Cooper Procter, Chairman, Japan Reconstruction Fund Committee,

281 Fourth Avenue, New York City.
Dear Mr. Procter:

It gives me great satisfaction to add my testimony as to the efficiency and

value of St. Luke's International Hospital at Tokyo. The hospital is one of the outstanding American institutions in the Far East and in addition to its service to the sick, and in training nurses, is a factor of great importance in maintaining good relations between our people and the Japanese.

When I heard of the disaster in Japan one of my first thoughts was of the fate of St. Luke's and of the necessity for its restoration; so you may know how fully I sympathize with the effort that you and your associates are making in its behalf.

No tribute to St. Luke's could omit reference to the character and per-

sonality of the devoted man who directs it, Dr. R. B. Teusler. As an American I am very proud of him.

Trusting that the financial support required by your Committee will promptly be secured and that you will allow me to include a modest contribution, I am,

Very truly yours,

THOMAS W. LAMONT.

A Japanese asked a missionary to write a love letter for him, thus dictating in English: "Please say by conclusion, 'Oh to be more close, more cosy, come more next.'"

Cannot Be Failure

By DR. WM. K. JEFFERYS

The Diocese of Pennsylvania is known among the Church's missionaries chiefly for its unfailing generosity and dependableness. It used to be a saying among us, "When all else fails, go to Pennsylvania and you will get what you need."

The Church's obligations arising out of calamitous earthquake in Japan have been studied from every point of view. A complete survey of the situation has been made; the highest authorities on our Foreign Missionary work have been sent to Japan and personally inspected the whole situation; a definite policy and an exact program have been decided upon and the responsibility has been apportioned as equitably as may be among the Diocesan units of the Mother Church. The complete program for the physical restoration of the property of the American Church's Mission in Japan will involve an expenditure of \$2,500,000 and of this large sum the portion which this Diocese is asked to provide is \$250,000. We are asked to pledge this sum of money during this and next year, over and above and in addition to all our regular obligations.

The Bishop and his advisors, with our many responsibilities in view, have decided that the mechanism of meeting this special obligation shall be by an intensive campaign to be held in October and to take the form, in proportionate degree, of that tremendously successful campaign which assured the Divinity School the more than One Million Dollars pledged to it this spring.

That remarkable campaign was the result of a clear conception of the worthwhileness of the object, backed by an abounding faith in its accomplishment and a thorough organization of the available resources. We were surprised at the ease and completeness of the great accomplishment, so much so that while not under-estimating what we ought to do next autumn, we face the work with an assurance that cannot see failure as a possibility.

We must not, however, minimize what we have to do, nor allow ourselves any measure of indolence in the doing, or dimness of vision as to the compelling necessity of the issue. For more than half a century we have been building up the physical equipment and organization of our daughter Church in Japan; we have spent millions of dollars in the enterprise. Much of the equipment was good; a certain fairly large proportion was poor, inadequate, misdirected. To take one example only of inadequacy: we had realized that our hospital plant in Tokio was hopelessly inadequate to the opportunity offered us. To some extent our Church buildings were ill-

HOW THE \$2,400,000 FUND HAS BEEN APPORTIONED BY NATIONAL COUNCIL

Churches.....	\$295,000
St. Paul's University....	395,000
St. Paul's Middle School	450,000
St. Margaret's School...	375,000
Primary Schools.....	120,000
St. Luke's Hospital.....	1,000,000
Houses for Missionaries	170,000
Miscellaneous.....	195,000

Total amount needed \$3,000,000
Of this amount the cost of all the land needed will be provided through the use of property now owned in the Tsukiji district of Tokyo..... 600,000

Balance to be raised \$2,400,000

HOW THE \$250,000 TO BE RAISED IN THIS DIOCESE WILL BE APPORTIONED

Christ Church, Tokyo....	\$35,000
All Saints' Church, Tokyo	35,000
One Dormitory, St. Paul's Middle School, Tokyo..	20,000
Two Houses for Teachers, St. Paul's Middle School	10,000
Science and Music Building, St. Margaret's School, Tokyo.....	50,000
St. Luke's International Hospital	100,000

Total..... \$250,000

adapted to their work; some of our school buildings were antiquated; others were misplaced for their best efficiency.

Then, on a momentous day, without any responsibility on our part or on the part of the Japanese people, the nation was plunged into agony; great cities were destroyed; thousands of families wiped out, decimated, or scattered. Physically speaking, most of the Church's equipment in Japan was completely destroyed; her members were killed, scattered, beggared. All the work that we had done through five decades and more was in actual jeopardy, is still so in fact. It is probably impossible for the imagination of any of us who have not seen with our own eyes what happened in Japan to, in any adequate sense, draw that picture.

We have, however, had convincing testimony that if we would save our work in Japan we must do it *now* and do it by a measure of self-sacrifice

which, as expressed in terms of finance, means for this Diocese the giving of \$250,000; and that on that basis whatever remains of our work can be saved from the wreck, re-assembled, and put again in thorough working order.

We are accustomed to use such terms as "obligation," "duty," "necessity," "challenge," which suggest something of the picture of an unwilling donkey driven with a whip to carry his heavy burden. Let us think in better terms than these and find it very refreshing to realize that it is not a duty so much as a great good fortune to have the chance to so express our deep sympathy with the sufferings of a neighborly, friendly nation which in other ways we have, whatever our political opinion may be, as an actual fact, deeply wounded in feelings. We may be under necessity of restricting emigration; it may be our right to legislate in the matter; we may not have intended to be crude and brutal in the way we went about it. But we were both crude and brutal. Not only Japan, but the world knows it. If we had been a less powerful Nation we would not have dared do such a thing. Putting it in the mildest terms, it was ill-mannered to the point of vulgarity. If the Japanese Ambassador made a mistake in his sense of the meaning of English words, it was beneath our dignity to flare up in uncontrollable anger to the point of retaliation.

Today we Christians, so-called, are lucky to have the chance to express our sense of real brotherhood and friendship in this positive and appealing manner. I say we are lucky. We have talked entirely too much in the past of our following of Christ in service as if in doing so we were, to some extent, demeaning ourselves and being over-righteously humble-minded. Cannot we ever get through our dull minds our great good fortune in being given the happy chance, while in this world below, of following in the very footsteps of the God whose nature it is to serve others? We are not doing anybody any particular favor in availing ourselves of the glorious privilege of imitating in this respect the character of Jesus. It is our highest calling; it is our most superlative privilege; it is the most wonderful thing in all the world that we are allowed to do it. Let us, then, do it with gladness of heart and let us do it thoroughly well.

This is faith: to act on what transcends experience: to act on what you do not feel possible: to act in faith on a promised strength, and to find it in the using.—Bishop Gore.

The Church Does Not Understand.

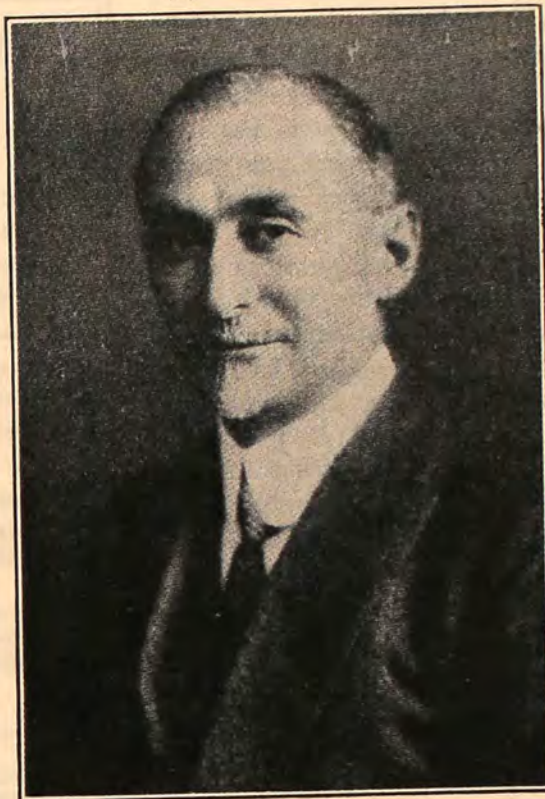
BY R. B. TEUSLER, M. D.

Director St. Luke's International Hospital, Tokyo

Many years in Japan have taught me how difficult it is to make our people here at home really understand conditions in the Far East, and the bigness of the problems facing the Church there. It is, therefore, with no spirit of fault-finding, or criticism, I would point out that the Church here at home does not realize the importance and urgency of promptly responding to the appeal for the reconstruction of our Mission plant in Japan. It is physically impossible to carry forward the work without these institutions and equipment around which, for the past fifty years, the Church has grown; just as business houses represented in the East cannot continue their business relations without offices, storehouses and workshops in which to operate. This, of course, is obvious, but with Mission work there is a much deeper and more urgent reason that the destroyed Churches and institutions should be quickly rebuilt. Japan consciously and unconsciously must judge the sincerity of our Christianity by the practical response we make to this appeal, which has been authorized after a careful survey on the spot, by some of the most trusted representatives of the Church.

There is no way to estimate the far-reaching spiritual influence of the Church in Japan. It has taken its part in the great Missionary effort to Christianize the Japanese people, and here we are on firm ground, as there is abundant and convincing proof of what Christianity has accomplished in the individual and national life of the Japanese. No one familiar with the inner life of Japan questions that Christianity is playing a leading part in molding the ideals, national thought and progress of the whole Japanese people. If no serious disturbing factor in international development blocks the way, I am confident Japan will be a Christian nation, as we express this thought, not long beyond the middle age of this century. Many facts can be cited to prove this. In reality, Japan is today swayed as much by Christian standards as our own country, and to my mind she has a keener and truer sense of the power of Christianity as a world force than we, and the obligations thereby entailed. Her perception of spiritual values is of the highest, and she judges all things and all men by acts, and not by words. One must live in Japan to realize how true this is. It forms an integral part of the psychology of the Japanese people.

The need for practical help in Japan has never been greater than today. Living it and suffering it day by day, her people know this as we cannot. If the Church, here at home, remains unconscious of this great need, or cold to its appeal, it must seriously injure our own work and the whole work of Christian Missions in Japan. Again, the spiritual injury will be more serious than the material. The Japanese will



DR. R. B. TEUSLER

inevitably lose confidence in us, their own faith will suffer, and our road to their understanding and Christian friendship will be greatly prolonged.

Our institutions have been the outward signs and exponents of the effort of the Church to establish human contacts with the individuals and nation of Japan. They are the framework around which has been built the spiritual influence. Every day we are without their service is a day lost, so far as human understanding and human responsibility is concerned. They must be restored if the Church is to continue.

Our Japanese and American staffs, trained for their positions and experienced in meeting the daily problems of Mission work, are today using makeshift quarters and struggling with little or no equipment to carry on, hoping and believing that the Church will come to their rescue. The Church will, as soon as it understands; of this I am convinced. However, until our institutions are restored, the Mission work of the Church in Japan is practically paralyzed. Much worse, the spiritual value of the teaching and leadership of these institutions for the past forty years will be brought into question and in the end discredited, if we fail. Truly, Christianity is on trial, and the Church is on trial in Japan.

No nation in the world is as ripe for a convincing and final demonstration of the power of Christianity as the Japanese. No nation can exert more influence, or anywhere near as much, for the spread of Christianity amongst the five hundred million people of the East as Japan. Her knowledge of the world, gained in the shrewd and illuminating experiences of international economic contacts, the progress of science in her universities, her increasing knowledge

The old religions of Japan, Buddhism, with its fine philosophy of life; Shintoism, with its ancestor and emperor worship; and Confucianism, with its high ethical teachings, have little or no influence today on the lives of the Japanese masses. Christianity is the only Religious force adequate to the moral and spiritual needs of present-day Japan.

of our own limping, so-called Christian civilization, have all contributed to make Japan question the sincerity of our Christian profession and the actual reality of the power of Christ's life in the evolution of the human race. Unfortunately Japan does not know the influence of our Christian homes and Churches on the life of our nation. That deep undercurrent making for righteousness, love and true brotherliness, which is a living reality in our American civilization, and the source of our passion for better ideals and better things among all men, is necessarily hidden from all who are not in touch with the finer and inner aspects of our national life. Only as we *demonstrate* in Japan our Christianity, therefore, can we hope or expect to convince them of our sincerity or its value. And we cannot demonstrate without equipment.

The fire and earthquake took from us almost all that we had, after forty odd years of painstaking and faithful service. Took it literally at the fruition of the great endeavor to plant in Japan a native Church. Our Bishops did not falter, and amidst the ruins of these American-given institutions the native Church has been planted and is now struggling its uttermost to keep the Faith. Can the Church in America fail to answer its appeal for help, or turning a deaf ear, leave it to its own resources, now, in the time of its greatest trial? I know the Church at home, and I know the appeal will be fully answered as soon as the Church can be made to understand.

St. Margaret's School carried on last winter, led by the devotion and single purpose of its principal, Miss Heywood, through the generosity of Mr. Ishii in allowing the school to find shelter in his already overcrowded buildings. This cannot continue this winter and the school is really destitute. The same is true of St. Paul's Middle School. Land must be purchased and buildings erected immediately if these essential institutions are to be carried on successfully. The college buildings, seriously damaged, must be repaired.

In rebuilding, we should see that the mistakes of the past are avoided and the institutions erected to conform with the lessons learned from the earthquake and fire. They should be equipped to take their place as leading Christian schools in the education of the Japanese nation, and no effort spared to bring them

well into the forefront of the intellectual life of the people. The sums assigned for this purpose in the appeal are exceedingly modest, in fact, too little, in my opinion, and every cent will be needed to put these institutions on their feet. We cannot dispense with these schools and carry forward our work. We should not be forced, because of lack of funds, to lag along, building cheap, temporary barracks, and later have to build the necessary permanent structures. This is poor business, poor example, and poor showing for the integrity of our Christian Mission work in Japan. We cannot delay building these schools and mark time, because we would lose much in momentum, gained after years of concentrated effort and sacrifice, and more in spiritual influence, because our Japanese co-workers and Christians would not understand hesitancy on our part, or lack of support from the Mother Church here at home.

There are other weighty reasons why it is an urgent and immediate obligation on the American Church that this Japanese Reconstruction Fund be completed this winter. We have a wonderful opportunity to more firmly establish the Church in Japan, and greatly widen its influence and usefulness. The National government and Tokyo Municipality have both given repeated proofs, since the disaster, of their desire that our Mission institutions be restored. Approximately Yen 150,000.00 has been loaned St. Paul's Middle School and St. Margaret's for five years without interest, to help them in their immediate need, and the Department of Education confidently expects these schools will be rebuilt and continue their very valuable and far-reaching influence in the Christian education of Japan, which is yearly becoming more widespread and welcome. The Mission has practically pledged this. There is no other alternative. Yen 175,000.00 has been given St. Luke's Hospital, in two gifts, by the Japan Earthquake Relief Society, and the Government Reconstruction Board, to assist in erecting the temporary barracks in which the hospital is now operating. Some Yen 30,000.00 was given this spring by the former Japanese owners towards purchasing the site for the new American Church, to be built in the hill section of the city, largely to take the place of Trinity Cathedral, destroyed in Tsukiji. Approxi-

(CONTINUED ON PAGE 17)

Our Church in Japan is educating under Christian influence thousands of Japanese boys—boys from among whom the future leaders of Japan will be chosen—who will control Japan's destinies, direct its intercourse with sister nations of the earth and exert that influence which will win Japan for Christ.

Clerical Changes in Diocese

The REV. ARTHUR D. APPLETON is one of the newcomers to the Diocese and has become Rector of Christ Church, Sixth and Venango Streets, succeeding to the place made vacant by the death of the Rev. H. K. B. Ogle. Mr. Appleton was ordained to the priesthood in 1914 by Bishop Murray of the Diocese of Maryland. He was formerly Rector of St. Mathew's Church, Oakland, Md. In 1919 Mr. Appleton became Rector of St. Paul's Church, Minersville, Pa., in the Diocese of Bethlehem, coming to Philadelphia from there. He was born in Lake Village, N. H., in 1885.

The REV. WILLIAM R. AGATE, M.D., has assumed the rectorship of St. Mary's, Warwick, succeeding the Rev. George D. Harris, who resigned July 1st. Doctor Agate comes from the Diocese of Iowa, where he had been Rector of St. John's Church, Clinton, since 1922. He was ordained to the priesthood in 1903 by Bishop Vincent of Southern Ohio. His first charge was St. John's, Worthington, Ohio. Between 1904 and 1922 Doctor Agate was Rector of St. Paul's, Batesville, Ark.; the Incarnation, Dallas, Tex.; Grace Church, Galveston, Tex., and Emmanuel Church, Emporium, Pa.

The REV. CARL I. SHOEMAKER, formerly assistant to the vicar of St. Michael's Chapel, Nineteenth and Lombard Streets, Philadelphia, returns to the Diocese of Pennsylvania, and on Sunday morning, September 7th, was instituted as Rector of the Church of the Annunciation, Twelfth and Diamond Streets, succeeding to the vacancy caused by the retirement of the Rev. D. I. Odell. Mr. Shoemaker left St. Michael's Chapel in 1920 to become Rector of St. Paul's Church, Sidney, N. Y., where he remained until he accepted the call to the Annunciation. He was born in Muncy, Lycoming County, Pa., in 1883. He is a graduate of the General Theological Seminary, Class of 1915. He was made a Deacon by Bishop Darlington that same year and later on, in 1915, was advanced to the priesthood by Bishop Knight. He was a teacher in St. Andrew's School, Sewanee, for about one year and afterwards assistant at St. Mary's Church, Asheville, N. C., and then took charge of All Saints, Morristown, Tenn.

The REV. CHARLES S. SEDGEWICK, is a newcomer in the ranks of the colored clergy of the Diocese, and has been placed in charge of Holy Cross Chapel, Bryn Mawr, and St. Mary's Mission, Chester, relieving Archdeacon Phillips in the latter taking over the work at Holy Cross, formerly in charge of the Rev. E. E. Durant. Mr. Sedgewick comes from the Diocese of Michigan, where he had been in charge of St.

Cyprian's Mission, Detroit, since 1919. He was born in Maryland in 1886, and was ordained to the priesthood by Bishop Harding in 1916. He was formerly in charge of St. Simon, St. Philip and St. Mary Chapels in the Diocese of Washington and was Rector of St. Mark's, Charleston, S. C., and St. Mark's, Plainfield, N. J.

The REV. JOSEPH A. STEWART, a graduate of the Philadelphia Divinity School and formerly on the staff of the Bucks County Mission in charge of St. Andrew's at Yardley, returned to the Diocese of Pennsylvania last month as Rector of Christ Church, Eddington. Mr. Stewart succeeds the Rev. William F. Lutz, who accepted the rectorship of Trinity Memorial Church, Ambler, last spring. Mr. Stewart was ordained to the priesthood in 1914 by Bishop Rhinelander. In 1920 he became Rector of Emmanuel Church, East Adams, N. Y., in the Diocese of Central New York, and came direct from there to Eddington.

The REV. A. J. KILPATRICK, missionary in charge of St. George's, Venango, has accepted appointment as assistant to the Rev. Louis C. Washburn, Rector of Old Christ Church.

The REV. JOHN R. M'GRORY, who has ordained to the priesthood by Bishop Rhinelander in 1922, has accepted the rectorship of St. Bartholomew's Church, Wissinoming, succeeding to the vacancy created by the transfer of the Rev. Thomas Hubert-Jones to St. Barnabas, Kensington. Mr. McGrory, who is a graduate of the Philadelphia Divinity School, following his ordination became Rector of the Church of the Holy Apostles, St. Clair, Pa., in the Diocese of Bethlehem and left there to come to Wissinoming.

The REV. WM. JUSSEAND DEFOREST succeeds the Rev. M. L. Griffith as Chaplain of the House of St. Michael and All Angels, Forty-third and Wallace Streets, by appointment of the Rev. Frank L. Vernon, president of the Home. The latter is in charge of the Sisters of St. Margaret and is conducted for surgical treatment and the mental and religious instruction of colored crippled children. The Chapel serves the community in the neighborhood. The new Chaplain comes from St. Andrew's School in Tennessee, conducted by the Holy Cross Fathers for mountain boys, and served on the clergy staff of Christ Church, Chattanooga. The former Chaplain has gone to St. Paul's, Brooklyn, as assistant to the Rector of that Parish.

The REV. EDMUND B. M'A. WOOD, who was made a Deacon last Trinity Sunday by Bishop Garland, is assisting the Rev.

S. A. Caine, at St. Timothy's, Roxborough, succeeding the Rev. William H. Davis, who recently resigned. Mr. Wood is a graduate of the Central Theological Seminary and is a son of the late Rev. Alonzo Wood. He entered the ministry from St. Paul's, Chestnut Hill.

The REV. PERCY L. URBAN, who was assistant to the Rev. Stewart P. Keeling at St. Peter's, Germantown, has left that Parish and is now Rector of St. John's, North Haven, in the Diocese of Connecticut.

ASSUMES NEW DUTIES

The REV. THOMAS S. CLINE, D.D., who resigned the rectorship of Grace Church, Mt. Airy, to accept the professorship of Pastoral Theology in the General Theological Seminary, New York, assumed his new duties last month, the Rev. Henry Bedinger taking charge at Grace Church until a rector is called to fill the vacancy. In addition to the professorship, Doctor Cline will be rector of St. Peter's Church near the Seminary. Doctor Cline had been rector of Grace Church since 1913 and served as Chaplain in France for two years during the World War. In accepting his resignation the wardens and vestry of Grace Church adopted a resolution expressing their appreciation of his services to the Parish.

ORDAINED TO DIACONATE

On Trinity Sunday last in the Church of the Holy Apostles, Twenty-first and Christian Streets, Philadelphia, the following candidates for Holy Orders were made Deacons by Bishop Garland:

Lauriston Castleman, presented by the Rev. S. A. Caine, rector of St. Timothy's, Roxborough. Mr. Castleman is a graduate of the General Theological Seminary and is assisting at the Cathedral, Portland, Me.

Percy G. Hall, presented by the Rev. Francis M. Taitt, rector of St. Paul's, Chester. Mr. Hall is a graduate of the Philadelphia Divinity School and is in charge of the work at West Englewood, N. J., in the Diocese of Newark.

William R. McKee, presented by the Rev. George H. Toop, rector of Holy Apostles. Mr. McKee entered the ministry from Mediator Chapel, West Philadelphia. He is a graduate of the Philadelphia Divinity School and is assisting the Rev. Wallace E. Conkling, rector of St. Luke's, Germantown.

The Rev. Arthur C. Moore, presented by Archdeacon Phillips. Mr. Moore is a graduate of the Philadelphia Divinity School. He entered the ministry from St. Mary's Chapel, Chester, and is as-

sisting Archdeacon Phillips in the colored work in the Diocese.

Thomas Parker, presented by the Rev. T. Leslie Gossling. Mr. Parker is a graduate of the Philadelphia Divinity School and is assisting the Rev. George H. Toop, rector of Holy Apostles. He entered the ministry from St. Matthias Parish.

Edmund B. McA. Wood, presented by the Rev. S. A. Caine, rector of St. Timothy's, Roxborough. Mr. Wood is a graduate of the General Theological Seminary and entered the ministry from St. Paul's, Chestnut Hill. He is assisting at St. Timothy's, Roxborough.

J. Jarden Guenther, presented by the Rev. H. A. Walton, rector of the Church of the Good Samaritan, Paoli. Mr. Guenther is a graduate of the Philadelphia Divinity School, and entered the ministry from Good Samaritan Parish. He has been assisting the Rev. George C. Carter at the Redeemer, Bryn Mawr.

On Sunday, June 29th, George E. Solberg, a graduate of the Philadelphia Divinity School, was made a Deacon by Bishop Garland at Gloria Dei (Old Swedes), Philadelphia. Mr. Solberg was presented by the Rev. George H. Toop, rector of Holy Apostles, and entered the ministry from that Parish. He is going to China as a missionary.

REV. GEORGE G. MATCHETT

THE REV. GEORGE G. MATCHETT, Chaplain of the Galilee Mission, died Sunday, August 10th, in the Episcopal Hospital, following an operation.

The Rev. Mr. Matchett was born in Dublin, Ireland, in 1864, and received his education in the Guild of St. John Baptist School and Dublin University. Coming to America he was ordained to the diaconate by Bishop Coleman in 1901, and to the priesthood by Bishop Rhinelander in 1921. He was a graduate of the Philadelphia Divinity School, and had, for years, been engaged in supply work in the Diocese. He became Chaplain of the Galilee Mission in 1923.

The funeral service was held Wednesday, July 13th, at St. James' Church, Hestonville. The Rev. Charles L. Fulforth was in charge of the services, assisted by the Rev. Richard T. Morris, representing the Bishop and the Rev. George Barnes, of Holy Sacrament Mission, Highland Park.

REV. ALFRED L. ELWYN

THE REV. ALFRED LANGDON ELWYN, who is said to have been the oldest living graduate of the University of Pennsylvania, where he was a member of the class of 1853, died on August 9th at the

TO THE CLERGY ONLY

Will You Please Read These Two Paragraphs?

1. *We believe your work is the most important thing in the Diocese. This Diocese is a great Diocese, because in two hundred and eight parishes and missions faithful priests are quietly, year in and year out, devoting their lives to its upbuilding. You are already burdened with your own parish activities; we have no desire to add one more to your tasks. We address this letter to you because we want rather to help with the load. That is one reason for this paper's existence.*
2. *We believe we can help by putting the "Church News" at your service. We shall welcome news of what your parish is doing, and anything you may write that would be of interest to the whole Diocese. It will help you to have this medium of expression; and, in turn, you and your parishioners may find suggestions in reading of what other parishes and organizations in the Diocese are doing. Won't you therefore make mention of the "Church News" to your people so that they may subscribe for it? Its success depends largely on your co-operation. We are counting on you to tell them of it next Sunday.*

residence of his daughter, Mrs. William N. Kremer, 113 East Thirty-seventh street, New York City. Four other children survive. Mr. Elwyn was born in Philadelphia ninety-one years ago. After leaving college he studied at the Theological Seminary in Alexandria, Va., graduating there in 1856, and he was also ranked at the time of his death as the oldest alumnus of that institution. Nearly the whole of his career as a minister was devoted to the Italian Mission in Philadelphia.

REV. H. R. HARRIS, D.D.

THE REV. H. RICHARD HARRIS, D.D., for twenty-nine years Rector of Grace Church, Girard Avenue and Leidy Street, West Philadelphia, died in Paris on July 30th. He had been in failing health for some time, and went abroad for a year's rest. Funeral services were held in Holy Trinity Church, Paris. The body will be brought to this country for interment.

Doctor Harris, who was seventy-three years old, was born in New York City, was educated for the Congregational ministry, and, for a time, did mission work under Henry Ward Beecher. In 1881 he entered the ministry of the Church, and held charges in Brooklyn until called to Philadelphia in 1895.

In 1890 he was appointed a lecturer in the Cambridge Theological School and was widely known for his writings on theological subjects.

REV. W. S. BAER

THE REV. W. S. BAER, rector emeritus of Trinity Church, Elizabeth, N. J., died at Ocean City, N. J., August 6th.

The Rev. Mr. Baer had but recently retired from Trinity Church, where he went in 1912. He was ordained Deacon

by Bishop Whitaker in 1889, and Priest by the same Bishop the following year. He was in charge of St. Mark's Church, Honeybrook, and of St. Mary's Church, Warwick, Pa., from 1889 to 1892, and was rector of St. Martin's Church, Radnor, Pa., from 1892 to 1900. He had also been rector of Grace Church, Sandusky, Ohio, and of St. George's Church, Brooklyn, before going to Elizabeth.

The funeral was from Trinity Church, the Rt. Rev. A. W. Knight, D.D., Bishop Coadjutor of New Jersey, and the Rev. E. V. Stevenson, officiating.

REV. THOMAS MANLEY SHARPE

THE REV. THOMAS MANLEY SHARPE, assistant at the Church of the Saviour, West Philadelphia, died in the Episcopal Hospital, September 10. He was born in London on June 28, 1861, coming to this country as a boy and going back to England for his education. Returning to America, he spent a year in Canada and undertook a business venture in New York City in 1892. Three years later he was made deacon and ordained priest in 1896 by Bishop H. C. Potter, becoming a missionary in the Bronx. Mr. Sharpe served also at various Churches in New York City, among them Trinity, St. Agnes' Chapel, Church of The Heavenly Rest, and Grace Church, where he was vicar. Subsequently he went to Christ Church, Springfield, Ill.; St. Luke's Church, Queen Anne, Md.; St. Stephen's Church, Woodlawn, N. Y., and ministered in Milwaukee, Wis. In 1918 he came to Philadelphia, working among the Government employes at Hog Island. The following year he was priest-in-charge of St. Titus, Elmwood, where he remained until the fall of

1920, when he went to The Saviour. The Rev. Richard J. Morris, representing the Bishop, the Rev. S. Lord Gilberston, of St. James, Kingessing, and the Rev. R. K. Yerkes, who is taking charge of the Church of the Saviour, officiated at the burial services.

CHURCH NORMAL SCHOOL SESSIONS REOPEN OCT. 9TH

With enlarged scope and an augmented Faculty the Church Normal School will resume its sessions on Thursday, October 9th, in the Church House. Of unusual interest is the announcement the Commission on Teacher Training has obtained Professor of Psychology Arthur Holmes, A.M., Ph.D., of the University of Pennsylvania, for the Lecture course, which will be free and for the general public.

The course of lectures by Professor Holmes will be at 8.40 each Thursday night in the Assembly room. The general subject for this course will be on the "Psychology of Prayer." The lectures are intended for everyone and all are invited.

Sessions of the Normal School will continue for ten weeks. To meet a demand an afternoon course has been arranged for 5 o'clock each Thursday afternoon. Another innovation will be serving of a supper at 6 o'clock to avoid wearisome travel home from business and back to school. This supper will be served in the Churchwoman's Club at a cost of 50 cents. To accommodate those who may have other evening engagements, classes are divided into two groups, held at different hours, 6.40 and 7.40 o'clock.

Classes are open to three types of attendants: Students, who intend to work for credits; Auditors, who wish to attend regularly without working for credits; Visitors, who wish to attend occasionally. It is possible to obtain, during the semester, three credits in the National Accredited Teachers' Association. The registration fee is \$1 for each course of ten lessons, the lecture course, as announced above, to be free.

Further information may be obtained from the Rev. Frederick E. Seymour, 320 South Forty-fourth Street, Philadelphia. In addition to Professor Holmes, the Faculty includes Rev. L. N. Caley, rector St. Martin's, Oak Lane; Rev. R. B. Hutt, rector Church of Our Saviour, Jenkintown; Rev. Charles E. Tuke, rector St. John's, Lansdowne; Rev. B. N. Bird, rector St. Asaph's, Bala; Rev. Frederick E. Seymour, rector St. Philip's, West Philadelphia; Mrs. John Loman, Miss F. V. Miller, Wilmington, Del.; Miss N. P. Ferry, West Philadelphia High School for Girls; Miss M. R. Kollock, Ph.D., West Philadelphia High School for Girls.

TO THOSE WHO RECEIVE THIS NUMBER OF THE

"CHURCH NEWS"

Reader, do you know that there are 68,313 communicants in this Diocese, and in addition enough more baptized members to make the Church population run well over 100,000? That is a large city in itself, as large as Trenton or Wilmington, or many other equally famous towns.

If you lived in a city of 100,000 people, you would feel "lost" if you never saw a local newspaper. You would most certainly take one every day. Why not subscribe to the "Church News," the only local Church paper for this large city of over 100,000 Episcopalians? We are afraid you who do not take it are "lost" without it. With it, you will become a well-informed and up-to-date Pennsylvania Churchman—an honorable distinction. This number is being widely distributed in connection with the Japanese Reconstruction Campaign. When you have subscribed first to the campaign, we hope you will also subscribe to the "Church News," which is doing so much to make the campaign a success. Send your subscription direct, or else speak to your rector about it.

We are enclosing in this number a Post Card which you may fill out and mail, or you may fill in the blank below and mail with the subscription money to the address given on the blank

The Church News of the Diocese of Pennsylvania

BUSINESS OFFICE—1006 Arch St., Philadelphia

Please enter my subscription for one year to THE CHURCH NEWS, beginning October, 1924, for which I enclose One Dollar

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Checks, Money Orders and Postal Notes should be drawn to the order of the CHURCH NEWS

(CONTINUED FROM PAGE 13)

mately half a million feet of lumber have been given by the Home Department for temporary barracks, and the co-operation of St. Paul's University, the Middle School and St. Margaret's School has been requested by the Department of Education in rebuilding and extending the usefulness of these schools. The city of Tokyo has officially asked the co-operation of St. Luke's Hospital in furthering Social Service work and inaugurating modern Public Health methods.

These are some of the genuine and inspiring proofs of the trust and confidence the people of Japan have in the work of our Church in their country. We

would be most unwise and untrue as Christians, if we do not promptly respond and do our part generously to push forward the work of the Church to influence and position far beyond anything it has ever held in the past. In this way the frightful blow to the Church of last September can be made a stepping-stone to greater things for the life of Christianity in the future. We are offered golden opportunities to build up our Mission work in Japan, and the Church here at home must be aroused to the importance of this appeal, and the imperative necessity which faces us of assuring our Japanese co-workers that our support can be counted upon, and that the needed funds will be given promptly.

GOLD, SILVER AND JEWEL OFFERING

Proceeds for Rebuilding Girls' Schools and Kindergartens in Japan

"Imitation is sincerest flattery."

Our plan is not original. Last winter many may have seen how the women of the Lutheran Church provided for rebuilding their girls' schools in Japan which were destroyed by the earthquake or fire by collecting gold, silver and jewelry, securing about \$200,000 as a result of their efforts.

Our loss exceeds theirs. Therefore, the greater our opportunity. Have we faith and courage equal to our task? Help us to answer—"yes!"

To rebuild St. Margaret's School will require \$315,000; \$500. will provide what is known as a "unit" for one girl. Who will build one unit?

To rebuild eight kindergartens will cost \$20,000; \$2500 will be required for each kindergarten providing for fifty children.

To mould the children is to mould the nation. Don't you want to build a kindergarten?

The plan to be followed in this Diocese briefly is this:

Each Parish will be asked to have some one appointed to collect all gold, silver and jewelry. If possible something from every one in the Parish. Sunday, October 12th, the offerings to be presented in each Parish and then sent to the Central Committee, when, after being valued, credit will be given each Parish.

Do you ask what you can give?

Spoons, forks, any pieces of silver or old plate, gold spectacles, broken pins, stickpins, pens, pencils, cuff buttons, necklaces, rings and broken bits as well as offerings which mean real sacrifice. Nothing is too small and no gift can be too great to show our love.

This is but one part of the plan in this Diocese for raising our share of the amount needed for Japan's Reconstruction Fund.

MAKING A DECISION—A JAPAN INCIDENT

One of the most powerful evidences of the influence Christianity is exercising in Japan is seen in the following incident:

Since the earthquake Buddhist shrines have been erected all through Tokyo to attract worshippers, but no great relief work has been done.

Passing one of these shrines one of our Church workers overheard an old woman say something like this:

"Buddha, this is the last time I am coming to worship you—for I have learned of a God who cares. Since the earthquake the people who follow Him have been helping all our people while you have done nothing. If you really cared you must have helped us. So—now I shall worship the God who cares."

The demonstration of practical Christianity given by our workers has spoken louder than any sermons.

Shall we help them: "Carry On?"

There is no one but has something to give and can share in this effort.

"We must share if we would keep God's great gifts from above. Ceasing to give we cease to have. Such is God's law of Love."

BISHOP MOTODA SENDS NATIVE JAPANESE STUDENT TO PHILA. DIVINITY SCHOOL

Coincident with the opening of the Japanese Reconstruction Drive in October, the Rev. Tsunenori Takase, a Japanese student in deacon's orders, will enter the Philadelphia Divinity School under Bishop J. S. Motoda, the newly consecrated Diocesan of Tokyo.

Dean George G. Bartlett, of the Divinity School, has received a letter from Bishop Motoda asking him to matriculate the young deacon so the latter can

obtain a degree. Mr. Takase will have been the first student to have been sent to an American seminary by Bishop Motoda since the Bishop was consecrated.

He is a graduate of the College and Theological School of the Episcopal Church in Japan. His admission to the Divinity School will take place early in October with the opening of the graduate department of the school. Courses leading to the obtaining of a graduate degree will be outlined for him by Dr. Royden K. Yerkes, the chairman of the Graduate School.

One other Japanese student is enrolled in the undergraduate department of the Divinity School, but he was entered before Bishop Motoda was elected to the Tokyo Episcopate. He is Joshua Ban, a student in the senior class.

The work of reconstruction in Japan was spoken of by Bishop Motoda in his letter to the Dean.

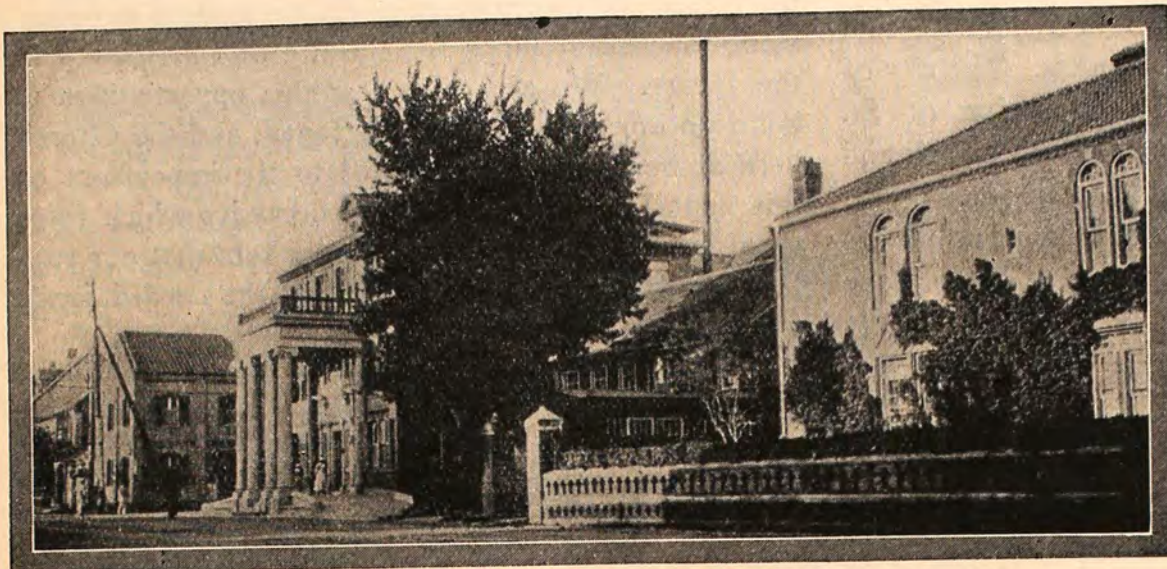
"I am working hard," he said, "to restore the Churches which were lost by the earthquake. Some of them already have had barracks built for Sunday worship, but some congregations are still worshiping in tents. There are hundreds of Church members who took refuge in the suburbs at the time of the earthquake never again to be able to return to their former places.

"I want to provide for them places where they can meet and bring their non-Christian friends. In this way the earthquake might prove to be a great means for the spread of the Kingdom in this country."

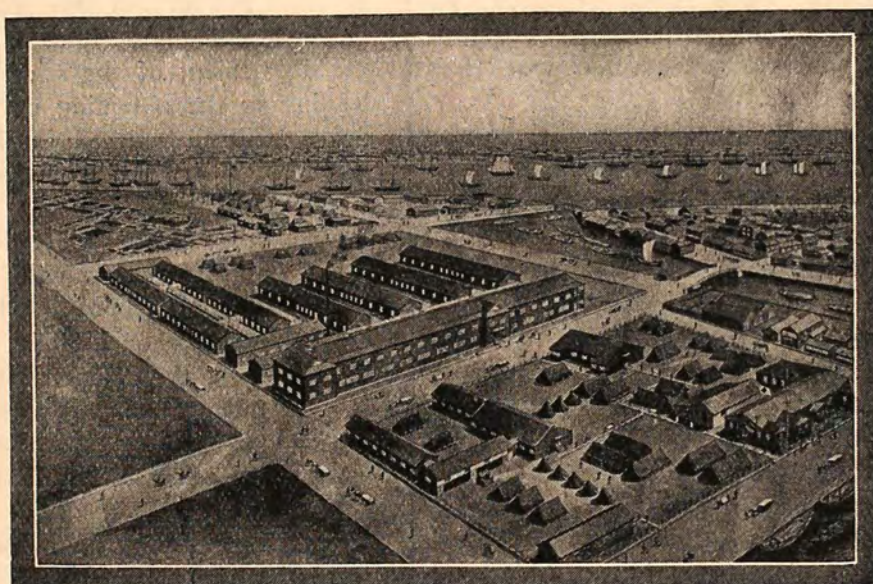
Bishop Motoda, who was consecrated last December, is himself a graduate of the Philadelphia Divinity School in the Class of 1893. He was ordained to the priesthood in the Church of the Saviour, Thirty-eighth and Chestnut Streets, West Philadelphia, after completing his studies at the Divinity School and the University of Pennsylvania.

The Rev. Abraham Sigezo Hoyo was graduated last May at the Divinity School, and the Rev. Philip Tokio Nakayama, another Japanese student, was graduated in last year's class.

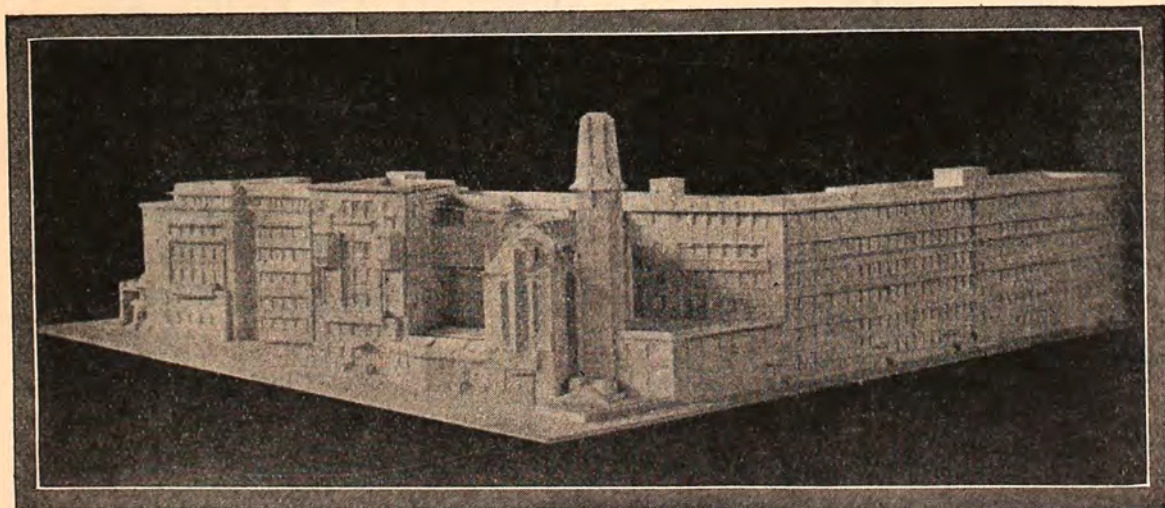
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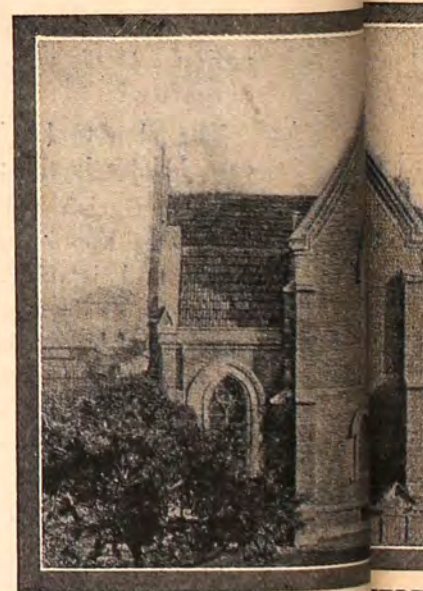
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LET US RISE UP AND BUILD

Emergency Call for Stricken Japan

Japanese Church Uphold the Cross of Christ

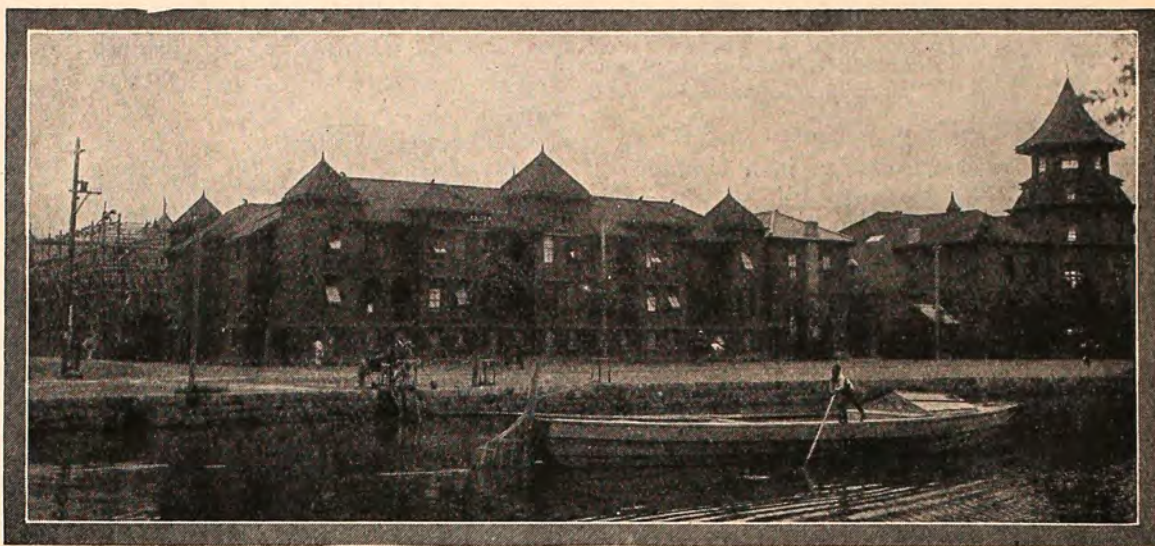
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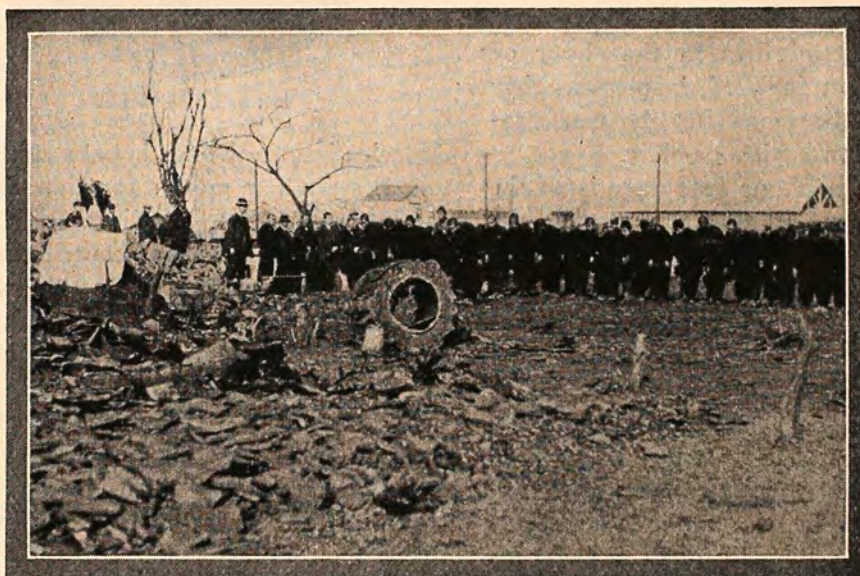
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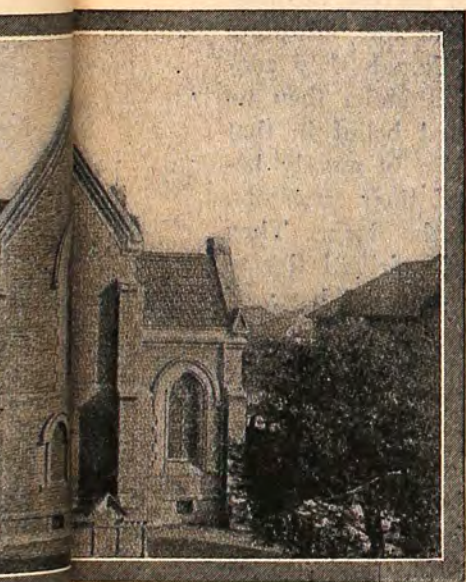
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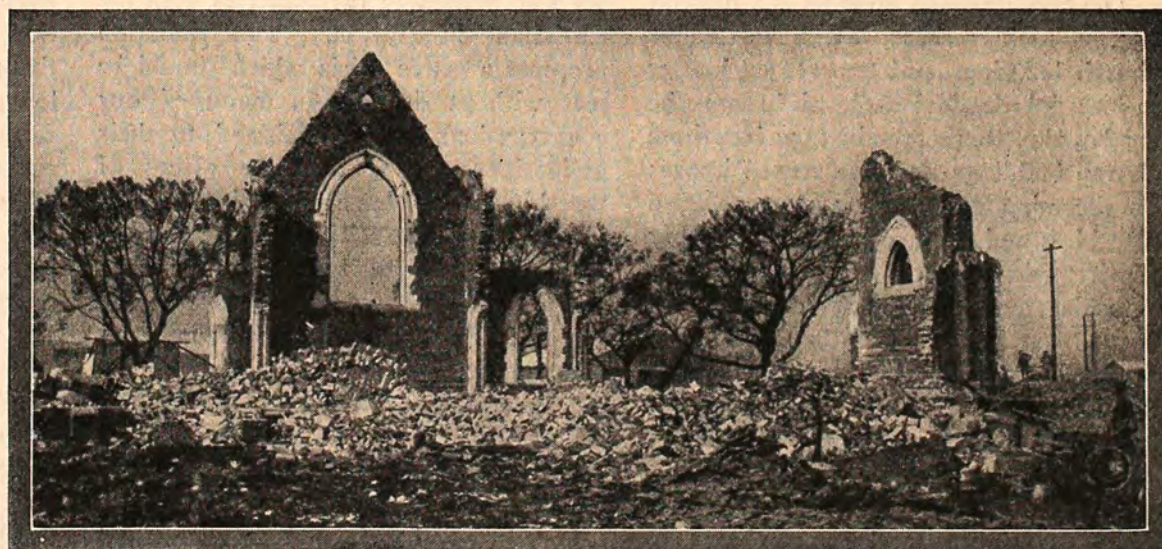
ST. PAUL'S MIDDLE SCHOOL FOR BOYS



MEMORIAL SERVICE AMID RUINS OF SCHOOL



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RUINS OF THE CATHEDRAL

CHRIST'S WORK MUST GO ON

My Appeal To America

BY THE RIGHT REV. JOSEPH S. MOTODA, PH.D., D.D., D.O.L.
First Native Bishop of the Church in Japan

Bishop Motoda was elected Diocesan of Tokyo on May 17, 1923, and arrangements were under way for his consecration and the formal establishment of the Church in Japan when the earthquake of September 1st laid Tokyo prostrate. Despite the disaster, however, on December 7th, in the Church of St. Timothy, the only house of worship in Tokyo that was not destroyed, the consecration service was held in the presence of the most distinguished gathering of Churchmen ever assembled in Japan. Bishop Motoda assumes the duties of his office with Christian zeal and vigor. He is a man of broad, philosophic vision, but practical withal, and has distinct aims and ambitions for the Christian religion in Japan, of whose future he is serenely confident.

*From the *Spirit of Missions*.

The appeal of my people to our fellow Christians in America is a simple one. We owe much to them already for the Faith which they brought to us. It was our firm foundation in the great trial to which we were subjected when earthquake overwhelmed us. We had built upon it, and we had an humble pride in the organization through which we were about to assume sisterhood in the Anglican Communion when the calamity of September 1st stripped us of all save that Faith upon which we had builded. Though our Churches, most of them self-supporting, were destroyed and their congregations rendered penniless, America knows that the Japanese Christians stood firm in that hour of trial and went forward, helpless as they were, with the plans for the consecration of the two Bishops-elect.

Believing that our first duty is to the God whom we professed, and that the act of worship is essential more than the form and place, we have cleared away the ruins of our Churches in so far as possible, and in tents and barracks and in rooms in private homes which have generously been thrown open to us, we are continuing our worship of the Most High, striving to our utmost, with undimmed faith in Him under Whose banner we serve, to hold together our people until we can get back once more to the happy situation which prevailed prior to the earthquake.

The task imposed upon us is a difficult one. Consider these facts: Of twelve church buildings and two rented houses in use by the Sei Kokwai before the earthquake, there remain now but three church buildings and one rented house; of the nine priest, four deacons, two catechists and three Bible women in her service, six priests, one deacon, one catechist and one Bible woman were burned out by fire. Of the 2,350 members of the Churches connected with the American Mission alone before the earthquake, 716 were burned out, thirty-seven were burned or crushed to death, two were wounded and sixty-three are listed as missing, and are probably to be included among those who perished. Before the earthquake the Churches now comprising the Sei Kokwai contributed 823 yen per month for its support. Since the earthquake these contributions have dwindled to 338 yen per month. The fact that the Church in



BISHOP MOTODA

America before the earthquake contributed 315 yen per month for the support of these Churches, but since the earthquake has increased that contribution to 823 yen per month, relieves the situation only temporarily, since all of these congregations are now without homes in which to worship, or funds with which to rebuild their Churches, and the increase from America merely serves to carry them along with no possible chance of progress or improvement.

We have done what we could. Our people are impoverished and cannot help. We cannot go on without assistance from the Church people of America who originally furnished us with the Christian inspiration. The situation presents a grave crisis which should be met without delay. As many of our congregations as can, faithful to their obligations, crowd into the places of worship which have been improvised, but at best these tents and barracks will accommodate but a third or a fourth of those who formerly worshiped in the ruined Churches; and this takes no account of those who are turning toward the Church in the spiritual reaction which has followed our disaster. What is to become of those who have been crowded out?

I estimate that it will require about three years to get back to the conditions which existed before the earthquake prostrated us, providing the American Church will give up the buildings and the financial support necessary to enable us to struggle through the intervening period. Either we must

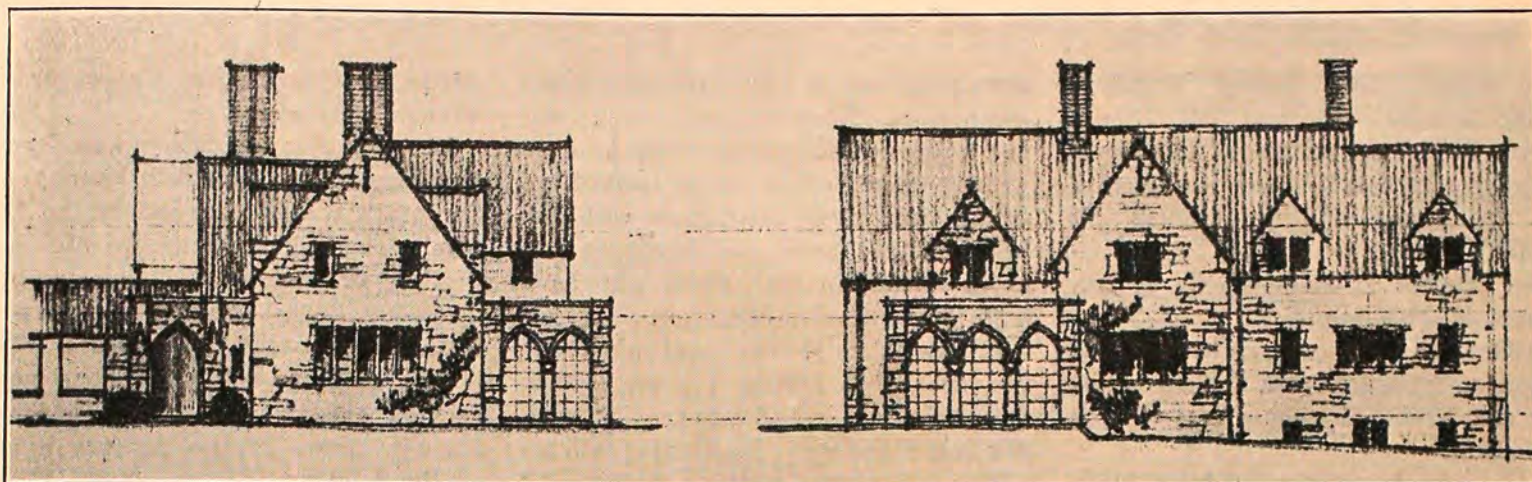
receive this support, or we shall lose the golden opportunity which is at hand to make the power and the glory of our Lord's Message felt throughout Japan.

I have a deep conviction that splendid things are in store for the Church of Christ among my people if it is possible for us now to grasp this opportunity. We have been making steady progress. It is not by numerical strength alone that this progress is to be measured, but by the evidence of the influence which it has increasingly exerted in the life of our people. The fact is that many of our leaders have got hold of the essentials of the Christian spirit, whether or not they are as yet conscious. With many of them it is still an idea rather than an ideal which they approve though as yet, only in the abstract. For instance, they agree that the Christian ideal of monogamy is right and the Japanese generally have arrived at the point of observing it in practice. They realize that the observance of Sunday is a good thing, and they are teaching their children to observe it, as the government does through the closing of all the departments on Sunday. They are sending their children to the Christian schools. They are adopting the Christian ideals of brotherhood and social service.

Most of the educated people of Japan, I think I may say in perfect fairness, have progressed beyond the old practices of Buddhism, although they continue the worship of Buddha they no longer have deep-rooted belief in that faith, and follow it blindly merely because it is the faith of their ancestors. They are groping in the dark. They feel the importance of spiritual ties to which they may cling in the hour of adversity. The hope for them lies in the fact that they are firm believers in education, and if we can instill into their minds the truth that behind education there must be a spiritual force, namely religion, we shall make progress speedily. This is why I believe that Japan today is a most important field for the work of the Christian Church.

Take care that the face you see in your mirror in the morning is pleasing to look at. You may not see it again all day, but others will.—*Exchange*.

Proposed New Rectory For St. Timothy's, Roxborough



Ground was broken in the summer for the new rectory for St. Timothy's, Roxborough, of which an outline drawing is shown above, front and side view. It will be completed about March, 1925. The rectory will be connected with the Church by a cloister. Bonds have been issued, secured by a mortgage on the rectory and the ground, to meet construction costs. The present rectory has been bought by St. Timothy's Hospital for hospital uses and the proceeds of the sale used to help defray the costs of the new rectory.

The plans for the new building were prepared by Watson, Edkins & Thompson, and have been approved by the Church Building Commission.

CALL MEETING TO ARRANGE PROGRAM FOR FELLOWSHIP

A meeting of the Diocesan Council of the Young People's Fellowship of the Diocese of Pennsylvania will be held on Tuesday, October 14th, at 8 P. M., in the Church House for the purpose of arranging a program for the first annual meeting. At the annual meeting the organization of the Fellowship will be completed by the election of officers.

The Young People's Fellowship of the Diocese was organized in May of this year by a committee of the Department of Religious Education. Bishop Garland is Honorary President, and Miss Clara V. Stackhouse, secretary. The members of the Diocesan Council of the Fellowship are: Rev. C. E. Tuke, Chairman; Rev. L. F. Potter, Rev. F. E. Seymour, Miss Matilda Patton, of Holy Apostles, and Mrs. Eismann, of Calvary, Germantown.

This Fellowship includes both sexes. Any society of young people of the Episcopal Church within the Diocese of Pennsylvania is entitled to membership. An advisory body, consisting of the Rectors, presidents, and two other representatives of the parochial Young People's societies, has been formed. The Secretary's list includes thirty-one (31) societies within this Diocese. Those Young People's societies which have not enrolled are invited to send their applications to the Rev. C. E. Tuke, Lansdowne, Pa.

GOING TO BROTHERHOOD CONVENTION IN ALBANY?

The Thirty-ninth Annual Convention of the Brotherhood of St. Andrew will be held in Albany, N. Y., October 8th-12th. The convention business sessions will be held in Westminster Presbyterian Church, and the religious services will be in All Saints Cathedral. The

convention of Church boys, which runs concurrently with the senior convention, will have its headquarters in the Guild Hall of All Saints Cathedral.

The Brotherhood is urging that men and boys of the Church, whether members of the Brotherhood or not, arrange to attend the convention. Registration cards are obtainable from officers of Brotherhood Chapters, or at the national headquarters in the Church House of this Diocese, 202 South Nineteenth Street, Philadelphia.

GIRLS' FRIENDLY SOCIETY

The Girls' Friendly Society Holiday House at Cape May, N. J., opened for the summer of 1924 on June 19th, and closed September 8th, after a most successful and happy season. Nearly 500 "Friendly girls" spent their vacations at the House, coming from all parts of the country. The mortgage having been paid off, and the House entirely free from all indebtedness, on Saturday, June 21st, it was blessed by the Rev. F. D. Ward, rector of St. Elizabeth's, Philadelphia. It was a beautiful and impressive service, beginning in the little Chapel, then going from room to room, the Members and Associates present following, then going back to the Chapel and ending there with the final prayers and blessing on the work of the Society.

The Holiday House life is a most important part of the G. F. S. work in bringing Associates and Members very closely together, and the coming of Members from all parts of the country proves the bigness and the oneness of the Society in a wonderful way. The pleasant parties, boat rides, beach parties, automobile parties, and, above all, the ocean bathing, are always greatly enjoyed, and the daily services in the little Chapel mean much to many of the

guests. On each Sunday and Wednesday there was a celebration of the Holy Communion in the Chapel, and among the clergy who very kindly came were Bishop Matthews of New Jersey, always greatly interested in the Holiday House and its work, and Bishop Darst of East Carolina.

SELLING GLEBE LANDS

The Vestry of St. James' Church, Perkiomen, has been authorized, by decree of Orphans' Court, to sell lots on the Evansburg Road, a portion of the old glebe deeded to the Parish in 1734. Two bungalows are now in course of construction on lots sold, and four more lots are yet available. The property is on the crest of land between Skippack and Perkiomen creeks, opposite the Church and close to the Henry K. Boyer school and the Community library. It should be especially attractive to Churchmen desiring a rural home.

The Rev. Charles F. Scofield has fully recovered from his recent illness. He had charge of Calvary Church, Utica, N. Y., during the month of August.

MISSION STUDY CLASSES

The Commission on Mission Study has arranged the following schedule for educational work, all sessions to be held in the Church House:

October 16th—Conference of Educational Secretaries, Leaders and Alumnae; 8.30 A. M., Corporate Communion; 9.20 A. M., Breakfast; 10.30 A. M., Conference.

November 3rd—10.30 A. M., Normal Mission Study Class; Subject, "The Church in China"; course six sessions.

November 7th—11 A. M., Diocesan Bible Class; Subject, "Christ in His Church—A study of the Acts and Epistles—continuing Friday mornings throughout the winter.

A Story of Christian Social Service

Extracts from a Statement read to the Incorporators of St. Martha's House in May, 1924

In August, 1901, Bishop Whitaker, having bought 2029 and 2031 South Eighth Street, commissioned Deaconess Colesberry to oversee nine workmen in the alterations, and to furnish St. Martha's House, which had been given to the Diocese of Pennsylvania by Mr. Samuel F. Houston.

In October, 1901, two residents moved in and on November 1st, Bishop Whitaker consecrated the house as a Church Settlement.

Those who have been in charge since then have tried to make it a real friend to everyone who came to its hospitable doors, for there has always been some way to help (mentally, spiritually or physically) each one who knocked for admittance).

Residents have co-operated with all social and religious agencies in Philadelphia, and found meetings where mutual problems were discussed a real education, while visions of what one might do further, came to many as an inspiration. . . .

Think what has happened in *twenty-three* years! A generation has grown up and taken its place in the world,—hundreds of whom rise up to call St. Martha's blessed for all it has meant to them personally.

Sometimes it is well for workers to move on, but sometimes it is well to stay (our Anniversaries and Reunions prove that); but those who stay on are but the representatives of all the love and friendship intelligent people have given, in addition to their gifts of buildings, money and material things.

One wise plan, adopted in 1901, was to write often to donors, thus keeping them in touch with the families where their donations found a home, or to tell societies incidents of the work, etc.

The hope of the founder was that everything done would react on the home, its patron Saint being St. Martha, the homemaker, and it is obvious that his wishes have been fulfilled. Boys and girls now grown (many married) testify to what it has meant in their lives; "our second home," they loyally call it.

As wise parents try to put in the way of their children amusements and occupations that fill their active minds with helpful ambitions and thus drive out hurtful thoughts and desires, so residents are ever on the alert to do likewise. For instance, rehearsing plays, so wearing to the adults conducting them, is bliss to adolescent youth, who seek self-expression above all things. Classes in sewing, singing, dancing, cooking and other handiwork are fasci-

nating, as well as the kindergarten and gymnasium. Such pleasant things, coming to those whose lives would be drab without them, often reveal unexpected talents, and their association with the best in nature, books, and music, as well as in friendship with those who have high ideals, develop character.

A Jewish child once said when she was spoken to harshly because of her race, "You never spoke to us that way, you just loved us." Just loving will go a long way toward winning, will it not?

A few ways in which St. Martha's House directly helped its neighborhood:

I. The Bishop of London told a group of Settlement workers in New York, "Your greatest help is your being there at all: your going in and out among the people in the spirit of democracy, humility and ever-ready friendship, as well as the fact that you stand for the best in civilization, education and religion, and are ready to share it at any moment."

II. To reveal to one's neighbors, native or foreign-born, the agencies of their own city, civic, educational, medical or charitable, maintained for the benefit of all citizens.

III. To co-operate with all schools, Churches, clinics, hospitals and societies for social betterment.

IV. To be a vocational guide to ambitious youth; to help parents with the problems of support or how to deal with the unexpected tracts and tendencies of the present-day children.

V. The establishment of a kindergarten, medical and dental clinics, library, saving fund (over \$14,000 saved in 1923), meeting place for all ages, including probation officers and their wards, besides classes, proper amusements, etc., so necessary in crowded communities.

A few ways in which (in addition to the preceding statements) St. Martha's House has directly helped the Church:

I. In 1901 Eighth and Snyder Avenue was a *nominally* Christian neighborhood, but only nominally, for it had been only partially reaped. The Churches were mostly manned by laymen of limited opportunities, and so they had little vision of the many needs of their community. St. Martha's House stood for Christianity at all times, and its band of workers, constantly visiting, were ever on the lookout for the unbaptized, the lapsed communicant or the wholly unattached person. All of these could be brought into the "household of faith." Then, too, many of these workers taught in the Church Schools of the four nearby Parishes, either a Bible Class, large de-

partment, confirmation classes or the Woman's Auxiliary.

II. A Junior Auxiliary was formed (meeting at St. Martha's House) and for years was the largest in the Diocese. Through its activities and gifts of \$200 or more annually, many hundreds of dollars have been given to Missions in twenty-three years. This is true of Bible and other Missionary-spirited classes, besides the generous amounts given by the devoted women of the House.

III. Families moving have always been transferred to their new Parish and *followed up*. They themselves keep in touch with old friends, no matter how far they go,—for as Bishop Rhineland once said, "All Saints Church and St. Martha's House are truly holding the fort in their special part of South Philadelphia."

IV. In addition, hundreds of girls in the Diocese have been volunteers from time to time in St. Martha's work, and often testify that they have been thereby trained to be more useful in their own Parishes, acquiring not only greater technical skill, but a wider vision of what social service can mean in the Parish, Diocese, community and world.

V. Students at the Church Training and Deaconess House have always received part of their practical training, as residents or non-residents, at St. Martha's House.

HEALING MISSION AT ST. JOHN'S, GERMANTOWN

From October 5th to the 10th in the evenings at 8 o'clock John W. Lethaby, LL.D., will conduct a Healing Mission at the Church of St. John the Baptist, 5001 Germantown Avenue. It will be under the auspices of the Society of the Nazarene.

Doctor Lethaby is said to be particularly well equipped to lead in this matter of Christian Healing. He is the author of "The Secret of Healing" and "Health and Joy" and of numerous articles appearing in magazines on the subject of the anointing of the sick. He has just completed a chain of Missions in the South. His efforts there and his prayers, it is said, were crowned with God's blessings in genuine helpfulness to the people who thronged his meetings. Among the topics during these revival gatherings there will be "Does Christ Still Heal?" "Sin and Disease," "The Touch of Faith," "The Secret of Health."

The man who hates the Bible generally has most reason to.—*Exchange*.

Enthusiastic Conference of Rural Clergy

A summer school of Rural Church Workers was held this year for the second time at the University of Wisconsin, from June 30th to July 12th. These were two strenuous weeks—two weeks of real hard application to the religious, social and economic problems of rural life. The University, with its expert instructors, is well equipped to present the problems of the Country Church and rural life in general from its social and economic side, based on accurate and scientific survey, suggesting the remedies as well as pointing out the problems.

Slowly and painfully the whole country is approaching a right valuation of the possibilities, good and bad, of country life, turning by slow degrees from a city-bound consciousness, and from what has seemed an inevitable flow of population into the towns and cities. The Church is slowly awakening to the needs and the important existence of those of our clergy who for years, unnoticed and unsupported, have struggled to build up church life in country places. Rural parishes are things in themselves, and are not to be thought of either as waiting places on the road to city churches, or as convenient livings for incapable or inferior men.

The conferences of the Summer School were divided into three groups; the Catholic, the church bodies associated in the National Home Missions Council, and the Episcopal. Our group, which was national in character, outnumbered the other two groups combined. The delegates forming our group came from every section of the Union, representing thirty-odd Diocese from twenty-two states, extending from the Atlantic to the Pacific, and from the Gulf to the Lakes. Every shade of churchmanship was there, suggesting

Joseph's coat of many colors, but the colors blended and the differences were submerged under the one all-embracing point of contact, The Rural Church. The earnestness and enthusiasm of the leader of the Conference, the Rev. Fred D. Goodwin, was reflected upon the whole group.

The intense interest, the ardent zeal, the unanimity of purpose, which characterized the entire conference took permanent form in the creation of the RURAL WORKERS FELLOWSHIP, with the hope that the Rural Workers throughout the Church would be enlisted and thus united into one common bond of fellowship. The three-fold purpose of this organization is to promote the interest of the whole ministry of the Church in rural communities, to increase its membership among those who have the country work at heart, and to aid the National Council in its service to the rural field and workers. The Rev. Dr. Prevost, Glen Loch, Pa., was elected president, and the Rev. Oscar Meyer, Oxford, N. Y., to whom credit should be given for suggesting the idea, was elected secretary and treasurer. The Executive Committee consists of the officers and a member from each of the eight Provinces.

Among the aims and undertakings felt by the Conference to be urgent are: Recruiting qualified men for rural work; emphasizing in the seminaries the needs of the work; developing programs for young people in country places; studying further the unsolved problem of material for the rural Church School; and especially informing Church people generally of the rural problem: "The distressing conditions of the rural districts and the amazing opportunities for service there."

HOLY CROSS, BRYN MAWR

September marked the return to church activities. Evening services were resumed September 14th. The hour of this service will remain at 8.30 P. M. for practical reasons.

The choir members are in rehearsal, but are delayed for want of vestments. Does this information appeal to your spirit to help?

The Priest in charge inherited a deficit and offerings below current expenses. The deficit has been reduced some and the offerings are taking care of current expenses.

As at Chester, the Every Member Canvass was made in September.

Holy Cross Chapel is in the center of the Main Line work. The Priest in charge is living at 264 Buck Road, Bryn Mawr, Pa. Mr. John H. Chew, 216 Buck Road, is Treasurer of Holy Cross Mission.

DIOCESAN LIBRARY NOTES

A number of splendid additions have been made to the library. New books, all of which the library is glad to have, are:

"Book of Offices," often asked for, from the Board of Control, who also gave "Creeds and Loyalty," by J. A. Muller; the second volume of Moore's "History of Religions"; and Bailey and Kent's "History of the Hebrew Commonwealth."

From President Penniman, of the University, "The Social Teaching of Jesus Christ," by Francis Peabody, being the Boardman Lectures for 1924. An old prayer-book, published in 1817, is a valuable addition to the library collection, given by Mrs. A. E. Reed. The Winston Company sent a bound copy of THE CHURCH NEWS—1923-'24; and thirty-seven copies of *The Churchman*—this year's and last—were received from

Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.

Miss Watson. From Mr. S. F. Houston, seven bound copies of the *Parish News*—St. Martin-in-the Fields.

WILL DONATE CASSOCKS

Choir mother of Philadelphia Parish has a number of cassocks, about two dozen, she will give to any Mission, or divide among several. They are all clean but need a little mending. Please make early application if you need any.

LARGE BIBLE AVAILABLE

Two Churchwomen have placed with the Diocesan Exchange and Clearing House Bureau a large Bible in excellent condition to be donated to a Mission. Can be seen at Church House office of Publicity Department.

DONATIONS ACKNOWLEDGED

The Rev. Charles S. Sedgewick, priest-in-charge of Holy Cross Chapel, Bryn Mawr, and St. Mary's Mission, Chester, acknowledges with the greatest appreciation the gift of a number of cassocks from Mrs. Bruce Ford, choir mother of St. Paul's, Chestnut Hill. Also a large Bible donated by another Churchwoman.

The Rev. William C. Kilpatrick acknowledges with appreciation the donation of a large Bible from the Misses Graham, 22 South Thirty-ninth Street, for use of the new Mission at Springfield.

ST. MARY'S, CHESTER

A class of nine awaited the Bishop's visit to St. Mary's Mission, Sunday morning, September 28, 1924. The Every Member Canvass was made last month with the view to the making of our budget for 1925.

The new Treasurer of St. Mary's is Mr. James White, 113 Jeffrey Street, and the new Secretary is Mr. Talbot Bulkely, 1703 West Second Street, Chester. Mr. Bulkely succeeds his father, who entered into rest the eve of Low Sunday.

Archdeacon W. W. Steel, of Cuba, who retired July 1st, is making his home in Philadelphia at 1506 Pine Street. The Archdeacon was formerly Rector of St. Mary's, Ardmore, and also St. Mary's, West Philadelphia. He is available for supply work.

PRINCETON



Top Row (left to right)—Mr. Meckling, Miss Rennyson, Mrs. Hoffer, Miss Mockett, Miss Cairns, Miss Atkinson, Miss Moore, Miss Reynolds, Miss Deckman, Mr. Brinton, Miss M. A. Bunn, Mr. Wigmore, Mr. Prevost, Mr. Mitchell. Third Row—Miss Ramsey, Miss Burch, Miss Ashhurst, Miss Lyman, Miss Ashbridge, Miss Clay, Miss Anna Bunn. Second Row—Mr. Reilly, Mr. Irwin, Miss Quidland, Miss Hutchings, Mrs. Porter, Rev. N. B. Groton, Miss Francis, Miss King. Front Row—Miss Harshberger, Miss Gazzam, Miss Shipley, Miss Worrall, Miss Billingslea, Miss Audsley, Miss Ash.

PRINCETON SUMMER SCHOOL

Rev. N. B. Groton

Another Princeton Summer School has come and gone. Its sessions at the Princeton Seminary lasted from June 30 to July 11, and every day was filled with interest and helpfulness for all the 300 members. It was agreed the school was "the best ever."

Alexander Hall was filled as usual with the Junior girls—about 135 between the ages of 17 and 25. Hodge Hall was the home of the older women and Brown Hall was full of men and boys. It was, though, predominantly a young people's conference. Rev. Robt. Keating Smith, in charge of the boys, and Miss Clarice Lambright, in charge of the girls, were the real leaders of the larger groups in the school—but everybody, young and old, recognized the remarkable leadership of the much-loved Pastor, the Rt. Rev. David L. Ferris, Bishop Coadjutor of Western New York.

There were "three periods" each day, lasting from 9 to 1 o'clock—each person could, therefore, complete only three courses at the most. Beside Bishop Ferris, Miss Lambright and Mr. Smith, there were on the faculty such instructors as Canon Charles S. Lewis, of the New Jersey Diocesan Board of Religious Education; Rev. A. R. Cummings, of Richmond Hill, Long Island; Mrs. Reginald Williams, Vice-President in charge of Education in the Woman's Auxiliary of the Diocese of Newark; Mr. Alfred Newbery, Assistant Secretary of the Department of Christian Social Service of the National Council; Miss Sarah W. Ashhurst, of All Saint's School, Guantanamo, Cuba, (and a member of the Diocese of Pennsylvania), and others who made the faculty an unusually strong one in every way.

Under these instructors such courses were given as "Church School Ideals,"

"Principles of Teaching," "Personal Religion," "Principles of Social Service," "The Church in China," "The Church's Program," "Church History," "Pageantry and Drama" (in this course the pageant "Esther" was given on the lawn back of Thompson Hall), "Problems of Boys," "Problems of Girls," "Arts and Crafts of the Church School Service League," and so on—a very varied series of course under the three main headings of Religious Education, Missions and Social Service. Recreation and study claimed the afternoon, till the smaller conferences at five o'clock. The Sunset Service, always largely attended and most helpful under Bishop Ferris, was held from 7.30 to 8—then followed usually an evening session sometimes with a special speaker.

At the Princeton Summer School in 1923 there were twenty-two persons who were enrolled and in attendance from

the Diocese of Pennsylvania. This year the number climbed to fifty-two. It is interesting to notice the growing desire in our Diocese to share in the life of the Summer School. It is a school of the Second Province with which our Diocese has no official relations; but it is with real gratitude that we accept the hospitality of our neighboring province and "run cross country" for these ten days at Princeton.

BETHLEHEM SUMMER SCHOOL

Virginia L. Oliver

The Summer School, held at Bethlehem, was an inspiration to all who had the opportunity to attend. Bishopthorpe Manor, where the Conference is held, is a beautiful building, surrounded by broad lawns, bright-colored flowers, and many tall trees lend a natural setting to the out-door classes. A swimming pool, 20 to 50 feet deep, filled with sterilized water, affords one of the chief attractions.

People of all ages attended the Conference, but particular mention should be made of the young people, as they were there in large numbers. The following remarks were made by them at different times throughout the Conference:

1. The Conference gave them a new idea of religion.
2. It inspired them to enter more fully into the work of the Church.
3. It made them want to go back to their Parishes and do better things than they had ever done before.
4. The Conference presented an opportunity to have an enjoyable time and get spiritual education with it.

An older person at the Conference was heard to remark that "the young people went into their classes with as good a spirit as they did their recreations."

BETHLEHEM



Left to right—Miss Potts, Deaconess Adams, Miss Leversidge, Miss Oliver, Mrs. R. Halstead, Rev. R. K. Yerkes.

WELLESLEY CONFERENCE

Rev. B. N. Bird

In the words of Father Huntington, who was present and spoke at the twentieth anniversary of the Conference, the great value of such gatherings of Church people in all parts of our land is that there is brought together a cross section of the Church's strength. Many different types of people from many different Parishes, of a great world-wide living Church, throbbing with all sorts of activities and pulsating with the fire of zeal of the Spirit of Christ.

Wellesley Conference is remarkable in that it brings together so many people from all points of the globe. There was present a fascinating young teacher from the Hooker School in Mexico; a most interesting teacher from Alaska, who usually had crowds around her to hear her marvelous tales. Cuba was represented in that strong soldier of the Cross, Dean Beal, so also China and Liberia, Porto Rico, and many portions of the United States. Thus there came before us a vision of the Body of Christ including within Herself all kindreds and tongues and nations, stretching out into all the world, a leaven which is slowly leavening the whole lump.

Another striking point about this Conference is the open, free, and frank discussion of many problems of life,—religious, economic, and educational. It is always—in the words of the title of a course of lectures given there), a fellowship of uncongenial minds. Whether it be in a public forum on some economic problem, or in the lecture hall, whether in formal utterance or casual meeting, there was always deference for another's point of view. In the words of a speaker, "when did we not agree it was food for thought, and when we did agree it was a goad to action." Some of the subjects discussed in public

and private were reunion, international co-operation, the program of the Church, the peace of the world, the discipline of the personal life of the clergy, the need of a modern educational system in the Church School, child psychology, Christian Social ideals and many others which cannot be enumerated. So we rubbed shoulders and brushed some cobwebs out of our minds and returned, to ponder over everything and perhaps to act with greater purpose.

Just one more impression. To be at a Wellesley Conference is like going up into the rarified atmosphere of some mountain height, where the vision is clearer, and the air sweeter and purer. And the good part about it is that it is not too silent and unreal. The midnight hours frequently echoed with

shouts of laughter as some group assembled for a feast and frolic, and it kept some dear old people awake, in spite of stentorian protests that all should be quiet after 10 p. m. It helped to cement fellowships. Whether it was in the early morning Communion, or at the Sunset Service beside the lake, whether it was working together in some class room, or eating together in the dining hall, one felt that Sacramental touch that we were companions of, and fellow workers with, Christ.

"Earth's crammed with Heaven,

And every common bush aflame with God,

But only he who sees, takes off his shoes."

And there we seemed to see Christ in every act of fellowship, in every bush and twig, in the whole beauty of the place. Then we went away, all of us, with a little deeper love for Christ and a keener zeal to play our part for Him in the world, and a better knowledge of how to do it.

WELLESLEY



Top Row (left to right)—Mr. Parlour, Miss Barr, Miss Reeve, Miss Taylor, Miss Washburn, Miss Blakey, Miss Woolston, Miss Stevenson. Third Row—Miss Reynolds, Miss D. Coleman, Miss Gillin, Miss Riddell, Mrs. F. O. Roberts. Second Row—Mrs. H. F. Baker, Mrs. Coffin, Miss C. Coleman, Mrs. Sholder, Miss Woodhead, Miss Cheston, Miss Evans, Mrs. R. N. Hall, Miss E. Moss, Mrs. S. D. Matlack, Miss M. Moss. Front Row—Mr. Wadlow, Dr. Jefferys, Bishop Rhinelander, Rev. S. B. Booth, Rev. B. N. Bird.

EAGLES MERE



Standing (left to right)—Mrs. Pilsbry, Mrs. Stuckert, Miss Canning, Miss Jackson, Miss A. Stackhouse, Miss Taylor, Mrs. Robinson, Mrs. Nixon, Miss F. DeSilver, Miss C. DeSilver, Mrs. Hawkes. Front Row (left to right)—Miss Williams, Miss Lea, Miss Robinson, Miss Moore, Miss Reeve, Miss Irwin, Miss C. Stackhouse, Miss Pilsbry, Miss Abele.

EAGLES MERE CONFERENCE

Miss Clara V. Stackhouse

The Summer Conference for Church Workers at Eagles Mere, in the Diocese of Harrisburg, was held from July 7th to July 14th, with headquarters in Forest Inn. The Diocese of Pennsylvania was one of the six dioceses represented in the total enrollment of 160, including fifteen members of the faculty. Twenty-one persons registered from our Diocese, representing nine different parishes. Two members of the faculty were from the Diocese of Pennsylvania—Mrs. Henry A. Pilsbry, who led the

class on "Mission Study and Leadership Training," and Mrs. Mary K. Hawkes, who was the leader of the "Story Telling Course" for Primary and Kindergarten Grades.

Eagles Mere is an ideal place for a Church Summer Conference. Located in the Allegheny Mountains, apart from other towns and cities, with its beautiful Lake of the Eagles on the mountain top, it is in itself an inspiration to anyone who goes there for the seven days of the Conference. Here is a picture of our life during these seven days. Each day began with the service of the Holy Communion; then at 9.15 we gathered in the Auditorium for a Devotional Hour, led by our Chaplain, Father Huntington, of the Order of the Holy Cross, whom we all came to know and love before we left the Conference. We shall long remember the sincerity and simplicity of his messages at these morning services, and of his two sermons in the village Church of St. John's-in-the-Wilderness. From 10 to 1 o'clock there were three classes of one hour each, when we might study such courses as "Principles of Teaching," "Church History," "Organization and Methods," "Social Service," "Story Telling," "Senior Department and Church School Organization," "Mission Study and Leadership Training," "The Bible," or "Christian Unity and the Method of Conference."

In the afternoon, from 2 to 3 o'clock, we gathered together for hymn singing. From 3 to 6 o'clock were our recreation hours—perhaps a hike on one of the mountain trails, a "swim" in the lake, canoeing, an automobile ride over the mountains—just whatever appealed most to each one of us. After supper we again gathered together in the auditorium—perhaps for a talk by Father Huntington on "Trails in Liberia"; "Story Telling," by Mrs. Hawkes; to hear Major Lloyd of Australia, tell us of the work of America in the Near East; or to listen to Chaplain England tell of his work at the State Sanitarium at Mt. Alto.

To be sure, they were seven busy days, but days which were filled with a happy combination of the religious, educational and social sides of life. Throughout the Conference there was a splendid spirit of fellowship among all the members. Every one seemed to realize that we were, as Father Huntington said, "a common family, with a common interest and joy, a common Master and Friend."

WELLESLEY CONFERENCE AS SEEN BY A JUNIOR

DEAR MARY:

I said when I left home that I would write you and tell what I was doing at

Wellesley and how I liked it. As it happens I have been so busy seeing, hearing, learning and doing things that this is the first minute I have had time to write you, and also it is the last day of the Conference! Which should answer your question as to whether there is really much to do. The only reason I do not want to tell you all about it, is because it will make you feel so sorry to have missed it, but that can be remedied by coming next year.

Now for a few facts. I arrived at Wellesley later than the others, at about 10.30 Monday night, when all had apparently gone to bed. I was shown to my room on the fifth or Junior floor of Tower Court, where all under twenty-five years of age dwelt. The next morning I was awakened at six-thirty by a very loud bell. I got up to look around and get my bearings, as it were. To my great surprise, on looking out of the window, I beheld spread in the shadow of the early morning light not 200 yards from my window, a beautiful lake surrounded by trees. I then looked at my schedule and saw that there was a seven o'clock Communion Service at Houghton Chapel. Breakfast was at seven forty-five in a large and full dining room where I had my first chance to get a survey of the personae of the Conference. There seemed to be mostly women older than myself, a few men, a few boys, and I was delighted to find also several familiar faces. But whether you knew each other or not, all were cordially greeted and congenial. At eight forty-five the first period classes began, and we were kept busy from then until one-five, with a recess of twenty minutes for Intercessions in the Chapel, and crackers and milk. Immediately after classes we returned to Tower Court for lunch, at which Dean Beal read to us the program for the afternoon and evening of the first day. This consisted of a reception at four, Church School Service League and Music lectures at five, and introduction to the Missionaries at eight, following Sunset Service by the lake at seven-thirty and the closing Compline at nine-fifteen. This plus registration, unpacking, and becoming acquainted pretty much filled up the day. Also about ten of us Juniors and two of the counsellors, or older girls, went for a fine swim, and in the evening all the Juniors met in the counsellors room and had a pleasant gathering and greeting from Miss Bumstead and Miss Ward. Besides numerous social activities there was a special class for the Juniors in the morning called "Straight Talks on Religion," led by the Rev. J. T. Dallas, which was perfectly splendid; and at least one or two classes in each other period which were most beneficial and suitable for us

younger ones, giving us something real to take with us and teach when we got home. Next year we hope to have the Junior program even more emphasized and a discussion group in the afternoon. The faculty are perfectly splendid, they and the leaders making the whole Conference a wonderful and real inspiration to all.

And now even though I have written you so long a letter, I have not told you of the fun of the baseball game, the beauty of the Pageant, the loveliness of the Sunset Service, or of the friendships made. My advice to you, therefore, is to come yourself and be prepared for ten busy, happy, beneficial days, and a better knowledge and love of God, the Church, and your fellow men.

Ever most sincerely,

NANCY WOOLSTON.

THE PENINSULAR SUMMER SCHOOL

Ocean City, Md.

Ocean City is an ideal place for a Summer School. Good, comfortable care is given to all in the hotel, which is on the very edge, overhanging the sea. Almost within stone's throw of the hotel is a well-arranged school house, loaned by the town for classes, each room being most amply provided with blackboards. Across the street from the school is a very nice well-appointed Church, where we were given a dignified churchly service, well attended, daily, though the hour was as early as 7 A. M. This early hour, beginning our day at God's altar, seemed to give a serene and serious spirit for the class work. No one seemed hurried and classes began promptly. One feature in the program had helped those attending the school to know just how to decide on the classes each wanted and came for, as the courses were named in four sections and every one came to the school knowing into which section he or she fitted.

The young people and teachers had classes in teaching principles, Child Psychology, Bible Study, Young People's Meetings, Girls' Friendly—all so important. The women had classes for their own special work—Woman's Auxiliary and Mission Study. The clergy had two special courses—Rural Work and Pastoral Theology. And for the last hour every morning, many from all sections met in Doctor Philips' class to hear him on Faith and Order, or Methods of Conference among Christian people. The registration of the school was about 170 persons, nine of whom came from the Diocese of Pennsylvania. Next year we hope this number will be doubled.

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In Memoriam



For all the saints, who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

MORRIS EARLE

At a special meeting of the Vestry of the Church of The Holy Trinity, held July 28, 1924, to take action on the death of the Rector's Warden, Mr. Morris Earle, the following minute was unanimously adopted:

In the death of Mr. Earle, the Vestry recognize that they have suffered a loss that cannot soon be replaced.

He entered the Vestry in 1906, and was appointed Rector's Warden in 1910, so that these many years of experience made him a counselor, whose advice was greatly relied upon in all Vestry matters, especially on account of his knowledge of music.

He was a strong connecting link between this Church and the Church at large, being on the Executive Council of the Diocese and a delegate to the General Convention of the Church; he also labored for many years in helping to compile and introduce the recently adopted Hymnal.

He was one of the most active members of the Board of the Philadelphia Divinity School, especially in helping to raise funds for their new building.

Mr. Earle recently retired from active business in order to devote his whole time to his religious and philanthropic activities, into which he threw all his physical and mental powers; his characteristic was earnest vigor, living a life at high pressure in working continually for the good of his fellow-men; his works will follow him.

C. C. MORRIS,
Secretary.

MRS. GEORGE C. THOMAS

The following Resolutions were passed by the vestry of the Church of the Holy Apostles, Philadelphia, on the death of MRS. GEORGE C. THOMAS:

WHEREAS, on June 3, 1924, it pleased Almighty God in His all-wise and merciful providence to take to His nearer presence the soul of His faithful servant, ADA E. MOOREHEAD THOMAS, and

WHEREAS, the rector, Church wardens, and vestrymen of the Church of the Holy Apostles are deeply cognizant of the high privilege which has been theirs during the long years of their

fellowship with her in God's work, and

WHEREAS, they are conscious of a sense of irreparable loss in the passing out of the life of the Parish of this rare and loyal soul, and

WHEREAS, the loss to the Parish is very great, and

WHEREAS, their hearts are moved with sympathy toward the members of her family, therefore be it

Resolved, that a copy of this preamble and resolution be spread upon the minutes of the vestry, another be printed in the Church papers, and that a further copy be engrossed and sent to the members of the family of the deceased, in token of their affectionate regard for her whom here they shall see no more, and of their condolence with those who were bound to her in the sacred bonds of family life.

For the rector, Church wardens, and vestrymen of the Church of the Holy Apostles,

GEORGE HERBERT TOOP,
Rector.

Resolutions of like import were also adopted by the George C. Thomas Memorial Chapel of the Mediator, Holy Communion Chapel and Chapel of St. Simon the Cyrenian.

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Woman's Auxiliary, 281 Fourth Ave-
nue, New York. It is called, "That all
may give thanks," and consists of sug-
gestions to Parish treasurers of the
United Thank Offering.**A FIRST MESSAGE**The first message to reach head-
quarters in regard to a congregational
offering for Japan came from St. Paul's
Mission, Lowndesboro, Ala., the Rev.
V. G. Lowery, of Troy, priest in charge.
The little Mission congregation has sent
in pledges for Japan equivalent to their
1924 quota for budget and priorities.**OHIO IS HEARD FROM**From the Diocese of Ohio comes the
report of an outstanding gift of \$100,000
by Mr. Samuel Mather for the Japan
Fund, which was followed by Trinity
Cathedral congregation, Cleveland, with
a contribution of \$31,000.Living a noble life for the sake of
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tude and hearty appreciation of the kindly
help and influence of the Rev. William H.
Davis, during his four and one-half years of
faithful and able service in this Parish. It
is with much regret that we learn of the
departure of Mr. Davis on July 1, 1924, to
other fields of activity and the termination
of those pleasant relations existing between
us. Deserving, he has won the confidence,
esteem, and affection of all with whom he
has labored and by this small token, we pub-
licly express our appreciation of his charac-
ter and ability. Wherever the call to service
may take him, Mr. Davis has with him at
all times our prayers and good wishes and
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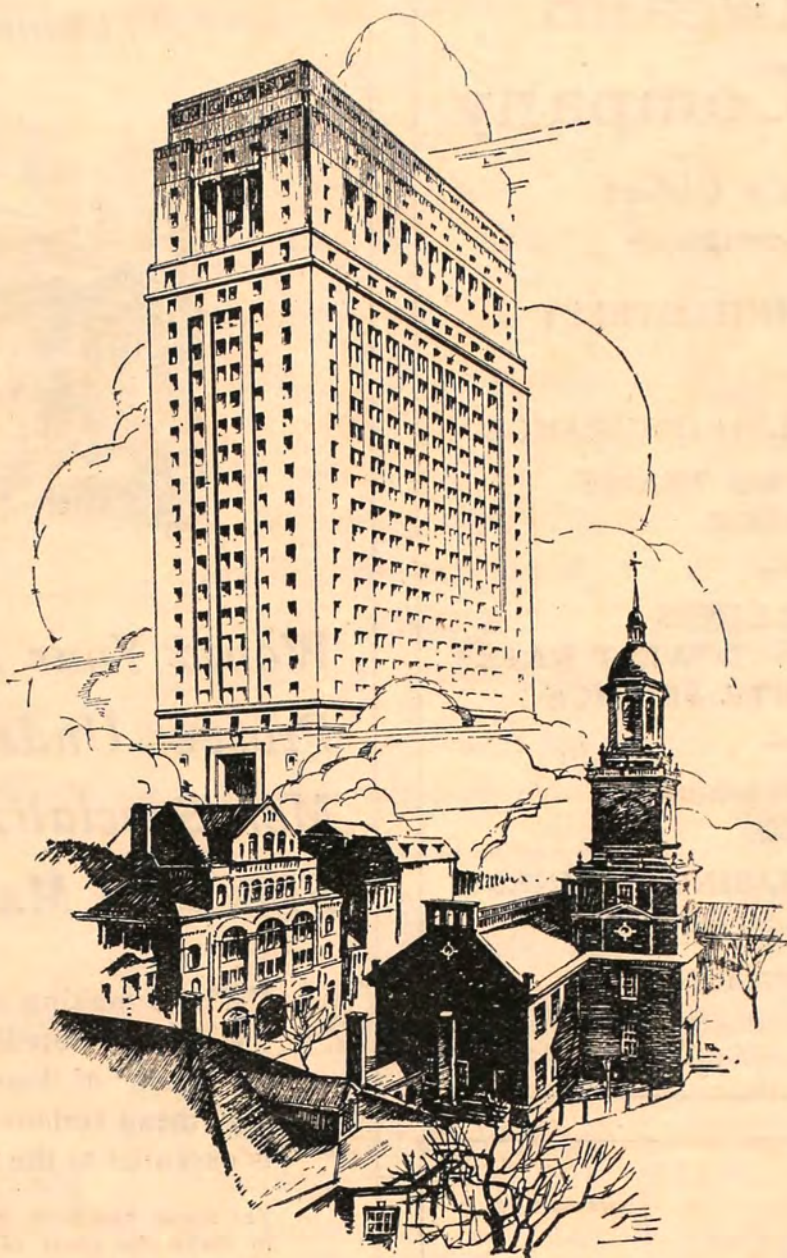
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